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REPORT

ON

EDUCATION

IN

THE HYDERABAD ASSIGNED DISTRICTS,

PRESENTED TO

THE EDUCATION COMMISSION.

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BY

W. LEE-WARNER, Esquire, C.S.,
MEMBER OF THE EDUCATION COMMISSION.

November 1882.

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FROM

W. LEE-WARNER, ESQ., C.S.,

Member of the Education Commission,

To

THE HON. W. W. HUNTER, LL.D., C.I.E.,

President of the Education Commission.

SIR,

I have the honour to submit to you, for presentation to the Education Commission, a report prepared by the Director of Public Instruction in the Hyderabad Assigned Districts on the condition of education in that province. I had entertained a hope that Mr. Howell, Officiating Commissioner of the Hyderabad Assigned Districts, would have relieved me of the responsibility of criticising a report upon a province with the circumstances of which he is so familiar. But, although he was unable to undertake that task, I am indebted to him for the advice which he has given to Mr. Dandekar in compiling and correcting the proof of his report. At Mr. Howell's suggestion I have entirely refrained from any interference with the preparation of the report, which represents intact the views and recommendations of a Native gentleman of the highest position in the Education Department, in which he has gained a large experience, not merely in the Bombay Presidency, but also in Berar. His views will, I am sure, command and deserve the careful attention of the Commission. But, charged as I have been by my colleagues with the responsibility of submitting this report, I have thought it my duty to allow no personal feeling of diffidence to interfere with a free expression of my own opinion on the various points which the report suggests. I must naturally feel a reluctance to comment on principles which have the sanction of high authority, and are after all debateable questions on which officers of equal experience agree to differ. With these observations, however, I propose to submit for the consideration of the Commission a few remarks on the extension of secondary education, the administration of primary education in Berar, and the state of female education, which appear to be the chief points on which comments are called for. I would add that the Director's report did not reach me till the beginning of November, when it was too late to suggest alterations in it. I have, however, enjoyed the advantage of a conference with Mr. Dandekar in Bombay, and a brief visit to Hyderabad, in accordance with the arrangements proposed by the Commission and sanctioned by the Government of India.

2. The questions which the enclosed report raises for consideration by the Commission are neither numerous nor special. Comparisons are very often misleading; but between the North-East Division of inspection in Bombay and the Assigned Districts, whose western frontier marches with the Bombay Presidency, there is such a similarity of geographical and ethnical features as to render a comparison between the educational progress of the two provinces a fair test of the relative efficiency of the two systems. Berar, with its area of 17,711 miles and population of 2,672,673, contains 37,338 Aborigines, 7 per cent. Muhammadans, and 92 per cent. Hindus. The North-Eastern Division of the Bombay Educational Divisions, in an area of 22,943 square miles, comprises Khandeish, Nasik, and Ahmednagar, with a population of 2,769,665, of whom 80 per cent. are Hindus, 5·3 per cent. Muhammadans, and a large aboriginal population, which in Khandeish is 14 per cent., in Nasik 6·6 per cent., and in Ahmednagar barely 1 per cent. of the entire population of the district. The Division is, with the exception of Sind, the most backward of all the Divisions of Bombay, which is accounted for partly by its large aboriginal population, and partly by its liability to the ravages of famine and locusts. The chief language, both of the North-East Division and of Berar is Marathi; primary education in both provinces is supported by a local cess; in point of railway communication and form of administration there is little difference to note; and generally, as

fields for education, the similarity between Berar and the Bombay Division is strongly marked.

3. On March 31st, 1882, there were in Berar two high schools, five middle-class schools, of which two were divisions of the high schools, 22 so-called primary boys' schools which taught English, and 439 vernacular boys' schools, besides one training school for masters, all of which were Government institutions. There were also eight Government schools for girls, attended by 269 girls. The total school attendance on the rolls on March 31st was 28,956, in 477 institutions maintained by Government. There were besides 212 aided institutions, all of which were primary schools teaching 4,263 children, and 207 indigenous unaided schools teaching 2,672. Altogether 896 institutions contained on their rolls, at the end of 1881-82, 35,891 scholars, which would give one school to every 19 square miles, and show that 11per cent. of the school-going male population were at school. It will be observed from these figures that the entire strength of private enterprise, and the main strength of Government, is devoted to primary education, and the remarks which follow will, therefore, be chiefly confined to that branch of education.

4. Berar is, on the whole, a prosperous and wealthy province. Its well-appointed administration affords a considerable opening for educated talent, and its commercial and industrial enterprise demands a supply of instructed men. The poverty of its higher educational institutions must tend in some measure to encourage the importation of educated talent, and thus to deprive the people of the province of their proper share in its public administration and its private business. The two high schools of Akola and Amraoti contained only 61 boys on March 31st last, who cost the State more than Rs. 237 apiece. The total cost of a high school pupil in the Presidency of Bombay is Rs. 59, and the average number in a Deccan high school outside Poona is 91 boys. The retention of the two high schools in Berar appears, therefore, to be a needless extravagance, and until the demand for higher education has increased, it appears to me that one high school at Amraoti, maintained in the highest state of efficiency and linked to the middle-class schools by scholarships, would effect economy without injuring the progress of higher education. As regards middle-class schools, it appears that the existing five institutions educate only 242 boys at a cost of Rs. 58 a head. In Bombay the cost per head is Rs. 20-8 in Government schools, and rather higher in aided and unaided institutions, while in the Deccan districts outside Poona the average attendance in middle-class schools exceeded 51. Private enterprise bears no part of the weight of middle-class education in Berar, and until the Government schools have filled the administration and private offices with indigenous talent, it cannot be expected that a supply of educated natives of Berar will undertake the risk of opening Anglo-vernacular schools. While, then, the local Administration can effect a saving by uniting the two high schools into one institution, it would seem desirable that secondary education should be developed by opening good middle-class schools of the 1st grade in the larger towns. There are ten towns in Berar in each of which the population exceeds 10,000, and two more in which that limit is nearly approached. It may be argued with reason that a great foundation of primary schools without the superstructure of higher education is no less a defect in a system of education than the opposite extreme of an undue attention to higher education. Without higher institutions how can education be diffused through all classes of the community; how can the higher ranks of public and private business be recruited from the province; and how can Western thought and knowledge be gradually assimilated through the medium of the vernacular by the people of Berar? I venture, therefore, to think that early steps are required for increasing the number of first-grade Anglo-vernacular institutions, and for connecting them with the high school of Amraoti by a system of scholarships. This measure is advocated, not merely in the interests of higher education, but more particularly in the interests of primary education, which must be benefited by being linked with higher grades of education, and by the more extended career which the middle-class school can open to pupils from the primary schools. It cannot be called unreasonable that each of the 12 towns which contains more than 9,500 inhabitants should possess a first-grade Anglo-vernacular school; whereas at present there are only four such schools to supply their wants. Of the existing five Anglo-vernacular

schools, one is at Malkapur, in the Buldana district, where the population is only 8,152.

5. With these few remarks on higher education, I proceed to consider the position of primary education in Berar. The Director's report (General Form 3) shows that, excluding its share of direction and inspection, as well as the cost of the training school, primary education absorbs Rs. 2,09,296, or 59·31 per cent. of a total expenditure of Rs. 3,52,894. Mr. Howell observes that in this respect Berar affords a model to the rest of India. In Bombay nearly 13 lakhs out of Rs. 29,46,746, or 44 per cent., are spent on the maintenance of primary schools. But in Bombay the division of expenditure is not calculated on the same principle as in Berar. The Government of India Resolution No. $\frac{1}{2-16}$, dated January 6th, 1879, was in point of fact unsuitable to the circumstances of Western India, and the attempt to adapt its ruling to the Central Provinces, Berar, and Bombay has simply led to confusion and to the adoption of different systems of calculation which vitiate any comparison. In Berar those primary schools whose highest standards reach the course of a middle-class school are treated as primary schools; whereas in Bombay the middle-class section is divided from the primary section, and the expenditure on, with the attendance in, the former finds its place under middle-class school expenditure and results. Mr. Dandekar informs me that the total expenditure on the 439 vernacular boys' schools amounts to Rs. 1,40,800; but he is unable at present to separate the expenditure in the Anglo-vernacular schools. He estimates, however, that, comparing similars with similars, the expenditure on primary education in Berar would be 45 per cent., as against 44 per cent. in Bombay. Similarly, the cost of each pupil to Government in Berar would be about Rs. 6-2, against Rs. 4-6 in Bombay. I believe that the Bombay system of calculation is a correct interpretation of the orders of the Government of India, and was approved by them. It is necessary, therefore, in placing before the Commission the accompanying report, to explain that the statistical tables which deal with primary schools include, not merely the attendance in the primary classes of Anglo-vernacular schools, but the whole attendance and the cost of education in those schools which combine vernacular education in the primary course with English education in the lower grades of the middle-school course. It would be impossible at this late date to extricate the figures, but in the remarks which follow the principle adopted in Berar must be borne in mind.

6. The salient features in the system of primary instruction in this province may now be stated. The Government schools, numbering 461, on the calculation adopted by Mr. Dandekar, contain 28,305 boys. They are fairly distributed throughout the six districts of the province. Akola has 109, Amraoti 96, Buldana 78, Ellichpur 73, Basim 57, Wun 48. They are to a great extent maintained from the proceeds of a local cess imposed on the land, which rests on the sanction of the Secretary of State, but not, as in the case of Bombay, on the sanction of law. The cess was originally an education cess, but is now part of a local cess, connected with village police. Education, however, did not lose by the change, and it receives now a larger share than formerly. On every rupee of revenue paid by each field, one anna three pies, or five pice, are levied. Of this revenue, one-fifth, or three pies in the rupee, forms the school cess. The cess income for education in 1881-82 amounted to Rs. 1,01,081, and each district was credited with its own share. The administration of this fund is, however, peculiar, and demands attention. A hard-and-fast rule is laid down that primary education in Government schools is not to receive more than Rs. 1,30,000 in the year. It is also assumed that Rs. 53,660 of the cess income are available for this purpose, to which the Local Government add from general revenues the balance to make up Rs. 1,30,000. The rest of the cess income is set aside for school buildings. If the cess income increases, so as to be able to contribute more than Rs. 53,660, then the provincial assignment proportionately decreases. On this arrangement Mr. Howell has observed as follows: "I quite agree in the importance attached to the principles of self-help and check on provincial outlay; but I do not think it encourages self-help to say that the more the people do for themselves the less the Government will do for them; nor do I think that the sum of Rs. 1,30,000 bears any adequate ratio either to the number of vernacular schools which the province requires, or to the total aggregate revenues of the province from

which the Government share of Rs. 1,30,000 is drawn." The available income being fixed at Rs. 1,30,000, the principle of administration appears to be as follows. The Deputy Commissioner of each district prepares the budget, and sends it to the Director, who usually acquiesces in it. Although the cess income may be said to form the local resources, to which the provincial grant is a sort of lump grant-in-aid, yet the cess-payers, or other non-official representatives of local public opinion, have no voice either in the preparation of the budget or in settling the position and character of the schools. The schools themselves are called Government schools, and not cess schools ; and, speaking generally, there is nothing either in finance or administration to connect the cess-payers with the schools on which their contributions are spent.

7. I am unable to give the Commission any information on a point of considerable importance, which, if the cess-payers were identified with the administration of the cess-money, would undoubtedly be forthcoming. The cess income is an agricultural rate levied on the cultivated land, whether paying rent to Government or to alienees. Inamdars pay the cess at a slightly enhanced rate, but jagirdars, or izardars, or other holders of entire villages, do not apparently pay it. The large towns, in all probability, do not contribute much towards it. There are five municipalities in Berar with an annual income of Rs. 75,040. Altogether they give Rs. 714 to primary boys' schools and Rs. 648 to girls' schools. Amraoti is the most liberal, and contributes 10·9 per cent. of the total cost of the primary education in the town, but the average contribution of all five municipalities to this object is 6·9 per cent., leaving 93·1 per cent. of the cost of primary education both in towns and villages to be borne by the cess fund. Fuller statistics would probably establish the fact, which these incomplete figures suggest, that the agricultural cess fund, with its provincial grant-in-aid, is, to some extent, diverted from the villages to the larger towns. It would be interesting to ascertain if such is the case, since if it were so, an additional argument would be found for identifying rural boards with the expenditure and administration of rural cess funds. At present I merely refer to what I believe is an anomaly, and almost an injustice, to the cess-payer, without going further than to offer a suggestion that the subject deserves full consideration.

8. While the primary education budget is prepared by the Deputy Commissioner, the administration of the fee receipts is left to local, or rather to village, school committees. Last year the fee receipts in the 461 Government primary schools realised Rs. 26,144-8-6. The total expenditure on these schools was Rs. 1,90,430, and therefore the fee receipts formed an additional income equal to 13·7 per cent. of the whole expenditure. It appears, however, that the actual sum contributed from fees towards the support of primary schools was Rs. 13,720, and, therefore, not much more than a moiety of the fee receipts was expended. The fee receipts are entrusted to small school committees, which spend them without any budget arrangements, at their discretion, on prizes, and on necessary school apparatus. The advantage of this system appears to be that it encourages local interest in the school, thus making it clear to the people that, although Government consider it proper to appreciate education by charging fees for it, they have no desire to make a revenue out of it. It seems to me that the disadvantages outweigh this advantage, and involve a want of control over the funds, and a risk of wasteful expenditure. The rich school, already supplied with necessary apparatus, is enriched with fees which the committee cannot properly spend. The poorer school is inefficient for want of apparatus, which its fees cannot purchase. Above all, the cess-payers who are waiting for funds to open a school in their own village must view with jealousy the extravagance of expenditure in villages which are already maintaining schools at the general expense of the cess-paying community, and are also spending 13 per cent. of that expenditure at their own discretion.

9. Reviewing the facts which I have stated, and writing with all the diffidence which my short experience of Berar imposes, I venture to think that a great extension of elementary education may be obtained by directly identifying the cess-payers with the expenditure of the cess fund. In the North-Eastern Division of Bombay there are 43,791 children in 791 cess schools. Why should

Berar, which is a richer province, be content with 28,305 pupils in 461 schools? The time has arrived when municipal and local boards are being trained in all parts of India to take part in the administration of their own affairs. Education seems to be a department which would derive the greatest benefit from local knowledge and popular co-operation, provided Government reserved a general power of direction. If such a policy were decided on, the first step would be to separate the urban fund for education from the rural fund. The former should be credited with its share of cess receipts, any municipal and local contributions, and the fee receipts. To these should be added the provincial assignment, bearing a proper proportion to local resources, and rising as they increased. It might be fixed at a minimum of one-third of the local income and a maximum of one-half. The municipal committee should have absolute control over this fund, spending it on schools or on buildings as it pleased. The committee should, however, be bound to build school-houses through the agency of the Public Works Department on approved plans; to teach the pupils according to standards laid down by the Department; and to accept the rules prescribed for examination and inspection. It should fix the rate of fees and be allowed to regulate the number of free admissions. The masters employed should hold certificates from the training school, or, in exceptional cases, from the Director. The rural fund should similarly be credited with the proceeds of the district cess collected outside the towns with the fees and local contributions, and with the provincial assignment. The powers of rural committees entrusted with the administration of the fund should be similar to those of the town committees. I think a district committee would be sufficient without subdividing the area into jurisdictions of taluka committees. It is, however, unnecessary to fill in details; but the advantages which I claim for the scheme proposed would be the association of the people with their own cess school. What has the history of national education in England been, except the record of the proceedings of local committees directing the primary education of the population both in towns and in villages? I confess that I feel little sympathy with Mr. Howell's complaint that "private enterprise has been handicapped, hampered, and crushed by Government competition," if I understand him correctly to imply that the cess schools should make way for indigenous schools. Mr. Howell, speaking of primary school-houses, states that he does not agree in the anxiety of some people to have simple and cheap buildings. "I think," he writes, "as a rule, the village school-house should be the best building in the village, a really suitable and permanent structure, furnished in a suitable and attractive way with modern school appliances. Such a building so furnished is in itself an education both for the villagers and their children, and should last out successive generations of school-children. If we left no other monument sown broadcast over India, I think we might be proud of our work." I agree with Mr. Howell, but go much further than the outside of the school-house. I think the school, as well as its building, should be the best possible. But it should be the *village school*, and not the Government school. It should neither be the private speculation of an itinerant, ill-educated, indigenous schoolmaster, nor the State-managed and State-appointed institution for instruction. It should be the district village school or cess school, founded on the contributions of the people, but aided by Government; established and managed by a district committee, but inspected by Government. Under such a system Bombay has doubled its school attendance in a few years, at a comparatively small addition of cost to the cess fund and to Government. It has vastly increased the efficiency of the schools, so that 62,233 scholars passed in the various standards in 1881-82; and it has managed them so economically that the cost of a pupil in a cess school is Rs. 4-5-10 per annum, although nearly 20 per cent. of the boys are free students, while the cost in an unaided indigenous school, which barely teaches the 2nd standard, is Rs. 4-5-6. Similar results may easily, if the Department will steadily persevere in its course, be obtained in Berar; and I submit that it is a far sounder policy to diffuse and elevate the standard of primary education, identifying the progress of local bodies with the progress of the schools, than to surrender our task as hopeless, and to fall back upon inefficient and ephemeral indigenous schools. Such schools can only improve under the stimulus of competition with better rivals, and if that stimulus is removed, they will relapse into the same condition in which we found them in 1854.

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10. I do not wish to be understood as excluding indigenous or any other class of private schools from a recognised position in a State system of education. But they should be raised gradually, yet certainly, to our conception of education, and should not be permitted to arrest the development of cess-schools and to bring down the tone and aim of the cess school to their low level. Mr. Dandekar's report is valuable as being the opinion of an educated Native gentleman on the comparative advantages of the cess school and the indigenous school. I extract from his report and some supplementary papers he has sent me the following observations on the indigenous schools of Berar: "People constantly apply for cess schools managed by Government. Numerous applications are now lying before me for want of permission to make full use of the cess-money. It is because the people cannot get Government schools that they put up with indigenous schools." "Indigenous schools are entirely wanting in system, organisation, and discipline." "The masters migrate from place to place. It is this changeableness that makes the people desire something more permanent and useful." "The instruction given in them is poor, and whilst the cess school costs the parent less, it gives a better and more practical instruction to his children." I called for, and have before me, the inspection returns of several of the indigenous schools in Berar, and the remarks supplied from every district confirm the low opinion of the character of their instruction which the Director notices. Mr. Dandekar further remarks: "The master charges fees varying from one anna to a rupee according to the means of the parents." "No reliance can be placed on the statistics regarding indigenous schools." "The Akola Deputy Inspector states that the tahsildars returned 22 schools which his masters could not find, and the masters reported 40 schools which the tahsildars could not find." He explains that schools which once existed were put down as still existing, and some entered which had never existed. Those who advocate the early retirement of Government from primary education in favour of indigenous schools must view the measure both from the cess-payer's point of view, and also as a matter of general policy. The cess-payer contributes a cess fund and gets a cheaper and better education in a cess school than in an indigenous school. Those cess-payers who now enjoy a cess school would certainly oppose a change which would involve to them increased cost of education, diminished efficiency of instruction, and a constant risk that the school will be closed just as their children are making fair proficiency in their studies.

In the case of those who already contribute to the cess without getting any return for their money in the shape of a cess school, the question is more complicated, and depends on the saving which would be effected in closing the cess schools and in distributing their cost over a wider field of indigenous agency. Under the present scale of payment in Berar, a good Bombay cess school would earn in its present efficiency more than it costs Government to maintain. Yet the grants-in-aid offered in Berar have hitherto failed to attract or improve indigenous schools. If the rates were lowered, they would prove still less attractive. The question is, however, discussed in the Bombay report, and is too large for reconsideration here. Viewed again from the standpoint of the general policy of Government, it seems to me that there is only danger in halting between two opinions. Two courses were open to the State. One was to subsidise indigenous schools and gradually raise their level. Such a policy would take not one, but several generations in India, where, in the absence of external pressure, society moves slowly, and measures periods of time by thousands of years. It has been attempted in Bengal with results numerically satisfactory if the returns supplied by the collecting agents are to be trusted, but deplorably unsatisfactory if the results of examination and the elevation of standards and tone are considered. The other course was adopted in Bombay. Schools were opened and managed by the Department, and the standards were fixed and subsequently raised as the requirements of the cultivators came abreast of them. Indigenous schools have been compelled in their own self-interest to keep pace with their rivals, and to adopt, as fast as they can, the method of the cess schools. But a policy of this sort requires at least one generation for its success. The education, which Government have fixed as high as the state of society would permit, would sink back unless society were progressive, or, at least, prepared by itself to maintain the level. Meanwhile, year by year, thousands are passing through the ranks of our schools; and

when this process has continued uninterruptedly for a generation, and society has been taught to take an interest in managing these institutions, then Government may safely retire, not in favour of indigenous schools, but in favour of local bodies, which will conduct their own board schools by themselves. But until this end has been reached, fluctuations of policy between one system and another can only retard progress.

11. Under such a scheme the indigenous schools need not be neglected. At present in Berar they receive considerable attention. Out of 404 such schools for boys, 197 were aided. None of these schools were, however, under trained masters. Besides the 197 aided, 7 more received aid in the year, but did not survive till March 31. The grants consisted of proficiency grants by results, capitation grants, and prizes, aggregating Rs. 2,350, which, according to the returns of the masters, was about 14 per cent. of the cost of the schools. The rules for indigenous schools will be found in the Appendix to the Director's report. The fourth condition of Rule 1, requiring that registers of attendance and admittance be kept, is only enforced where a capitation grant is claimed. It would be better if the condition were revised. The first condition also appears needless. The standards will be found under the general head of Standards in the Appendix, and cannot be characterised as severe. The rules, however, might be simplified with advantage, and every endeavour should be made to interfere as little as possible with indigenous schools. It seems to me a dangerous argument that efficient schools should be swept away because their efficiency overshadows and drives out of the market less efficient institutions. But the less efficient schools have a right to demand a fair field and no favour. I object to the condition of aid "provided that there is an apparent necessity for the establishment of an indigenous school in the locality." The laws of supply and demand do not require the interference of a Deputy Inspector, nor is his interpretation of necessity. On the same principle I object to any enquiry, whether a school is worked at a profit or not, or whether it is under permanent management. It is sufficient for the State to learn that a school has produced a certain effect, and that its pupils can show certain results in the examination; for such results, if produced by any school master, the State is bound to pay. It is not bound to be content with inferior results and pay for them, still less to degrade its own schools to a dull level of incompetency to suit the trade of a lazy and inefficient indigenous schoolmaster. But it should fix its standard of examination, and pay accordingly, without favour and without constant changes of policy. I would indeed advocate that these claims, which are the legitimate right of private enterprise, be secured by legislation. At the same time, I would suggest that the powers, which I have proposed should be conferred on local boards, be secured to them by the same strong hand of the law. If the managers of cess schools and the managers of private schools are thus assured in their respective rights and duties, I have no fear, to use Mr. Howell's words, that either will be "cramped or crushed out" in an honourable contest to secure public confidence and favour.

12. There is one matter which, I am inclined to think, is not of secondary importance, and in which the administration of Berar renders less assistance to the encouragement of education than it might. In Bombay the public examination for certificates for the public service has proved a valuable lever in elevating the tone of education. The test is not merely accepted by Government, but is recognised generally in commercial business as a qualifying test. Until lately, however, admission into the public service in Berar was severed from the system of education. Book Circular No. IX of 6th February 1882 has effected considerable improvement in this respect; but it is difficult to understand why persons wishing to appear at the examination should first be required to obtain a certificate stating that certain officers desire to employ them. It seems to me also fatal to the full advantage which the rules might secure, that the head of all departments should be empowered to authorise exceptions at discretion. Education is dignified by being made a door to the public service, and it seems to me that the more that press in at that door, the better for the schools, the better for the State, and the better for all other employers of labour.

13. To sum up then. I venture to think that if the public service examination were thrown open to all comers, if the extension of cess schools were

carried to the full limit which funds would permit, and their management, both in finance and administration, entrusted to local boards, then Berar would take the position in primary education which the general prosperity and docility of its people encourage one to anticipate. The social condition of the Assigned Districts differs in no special degree from that of the Bombay districts which adjoin it. The cause which has been assigned for its backward state—namely, that "the present predominance of Government institutions lies at the root of the mischief"—is a condition of affairs which exists throughout the Bombay Presidency, and is there found compatible with the fact that 354,276 scholars were, in 1881-82, attending institutions recognised by the Department, while 78,755 boys were learning in indigenous schools which received no aid from Government.

14. The fees charged in the Berar primary schools, especially to cess-payers, are higher than in Bombay. No exemptions are apparently allowed, except in the case of girls, low-caste and aboriginal races. I think the fees for the children of cess-payers might be reduced, and a liberal allowance, even 20 per cent., of free students granted. But the local boards should be allowed to regulate the fees and the free admissions at their own discretion.

15. The backwardness of female education is a conspicuous fact. Under the direction of a Native gentleman it is a subject for regret. I readily admit that, in developing female education, a wise passivity rather than wise action must be exercised. The progress of female education is mixed up with a social change in which Government can only remove every obstacle to the natural development of events, and trust to the forces of social reform and to the gradual recognition of the rights and claims of women. But whereas in 1871 there were 27 girls' schools attended by 671 girls, there were in 1882 only 8 Government schools attended by 269. From my general knowledge I can remember that in 1871 the state of female education was very low, and the school attendance gave an exaggerated idea of the actual progress made. Still, the reduction of nearly 60 per cent. in the attendance at girls' schools is more than a correction of abuse. It is a remarkable decline. On the other hand, it is a favourable sign that there are now four privately managed schools with 99 girls. It is along this line that future progress must be expected. I do not think that girls' schools should be transferred with boys' primary schools to local boards. They should, however, be managed by any special local committees which will really take an earnest and sympathetic interest in the cause. At present there are only 368 girls in girls' schools, and 53 attending boys' schools, making 421 girls at school. In the North-Eastern Division of Bombay, which is the most backward of all the divisions, including Sind, in this respect, there are 2,125 girls in primary schools, in addition to some hundreds attending boys' schools. There is no reason why Berar should fall behind the neighbouring Bombay districts in the matter of female education. There is, however, not a single female teacher in the Berar Government schools. This would appear to be the first step necessary to secure improvement, and for the rest most liberal assistance, hampered by as few conditions as possible, should be given to private schools, every endeavour being made to secure the co-operation of Native society in undertaking the management of the Government schools. In Murtazapur the members of the school committee already pay half the expenses of the Marathi and Urdu girls' schools. Why should not Government bear a larger share of the expense and transfer the entire management of the schools to a special committee, promising to increase their grant as the school increases, and supplying a female teacher? Amraoti, with its population of 23,550, might surely fill a school, and supply a good managing committee, if due regard were paid to the parents' susceptibilities in the matter of male inspection and interference. One class of the community in the City of Bombay at present manages without any aid from Government female schools which are attended by nearly 3,000 girls, and the first impulse to this successful movement was given by Professor Patton, whose name is still revered by the people. The circumstance is mentioned as illustrating the permanent success which real efforts merely initiated by a British officer may secure. In Berar, at Deulgaon Raja, Akola, Amraoti, and Ellichpur, the female schools are fairly successful, and offer an opening for earnest labour. It is, perhaps, a matter for regret that the "Manual of the Educational Department in Berar"

should give such prominence to the chilling Resolution of the Government of India, No. 259, dated April 30th, 1868, written nearly 15 years ago. Much progress has been made since that Resolution was penned, and many subsequent declarations of the policy of Government have given a fresh direction to the cause of female education. It is a matter in which the present Government of India take special interest, and it is certain that more progress would be obtained by dwelling on the advantages of female education now generally admitted by Native society than by insisting on the initiative being taken by Native gentlemen before Government will consent to pioneer the cause.

16. In conclusion, I would beg to repeat my regret that Mr. Howell was unable to present this report; but his presence on the Commission will afford a valuable guarantee that the remarks which I have ventured to offer on the condition of education in Berar do not mislead the Commission. I have thought it best to express my opinion with freedom. But I am conscious of many difficulties arising from the late date on which I received the report and from the lapse of the eleven years which have separated my connection with Berar. I am also sensible of the fact that many questions on which I have presumed to touch are debateable points in which a Bombay experience may be a false guide, and in which the opinions of better informed men than myself may lead them to form a different conclusion.

I have the honour to be,

Sir,

Your most obedient Servant,

W. LEE-WARNER,

Member of the Education Commission.

HYDERABAD,

November 15th, 1882.

P.S.—The first paragraph of my letter has explained my difficulties, and the impossibility of consulting Mr. Howell. He has, however, favoured me with some criticisms which show that we agree more nearly than I supposed, and that my inferences regarding the views which he entertains are occasionally incorrect. For instance, in the observations made by Mr. Howell and quoted in my fifth paragraph, I understand that he did not refer to "total expenditure," but to expenditure from the provincial grant. Again, in the passage regarding private enterprise which I have quoted in paragraph 9, I am informed that he referred solely to schools of secondary education, as to which he advocated the reduction of State agency in favour of aided agency.

CALCUTTA,

22nd December 1882.

MEMORANDUM

ON

EDUCATION IN BERAR FOR THE EDUCATION COMMISSION.

State of education before the formation of the Education Department.

THE province of Berar was brought under the British administration in 1853 and before that year, or for years after it, there was no organised system of education in it. The Nizam's Government did not support any schools, and there were no religious or philanthropic bodies to undertake the work or to foster it. There were a few indigenous schools, both Marathi and Hindustani, but what there number was in 1853 was not then, and cannot now be, ascertained. Under the Muhamumadan Government Persian was more generally studied by the higher classes, Sanskrit was almost unknown, and Marathi was impure. Respectable Brahmans, such as jagirdars and deshpandias, regarded the knowledge of a little Persian as an accomplishment, and even now one sometimes meets with old Hindus quoting Persian verses in the course of conversation, just as the higher classes of the Hindus of the western presidency quote Sanskrit. The study of Marathi was not considered worthy of a thought, and when the province was transferred to the British administration, the authorities were compelled to import from the adjoining parts of the Bombay Presidency, Natives not only for higher but for the smallest posts in the Government service. After the English took possession of the country the study of Persian declined, and in 1862 Government encouraged the study of Marathi by opening a few Marathi and Anglo-Marathi schools and importing masters for them from the Bombay Presidency; but their number was so small, and the progress so slow, that Sir George Yule, in his letter to the Government of India, No. 9, dated the 18th December 1863, remarked :—

"We have had Berar now for about ten years and done almost literally nothing for the education of the people."

This state of things continued till June 1866, when a Director of Public Instruction was appointed and an Educational Department organised at an annual cost of Rs. 56,100. This Government grant to the Department went on increasing till it rose to Rs. 2,51,500 in 1869-70.

2. The number of Government schools and pupils before the formation of the Department was as follows :—

Year.	Number of Schools.			Number of Pupils.
	English.	Marathi.	Total.	
1862-63	2	21	23	1,343
1863-64	2	22	24	1,262
1864-65	2	26	28	1,360
1865-66	5	29	34	1,923

Progress after the formation of the Department.

3. The chief object of the Department was the extension of primary and secondary education. It was not considered necessary to establish any college in Berar, as it was not expected that the number of pupils passing the matriculation examination from its schools would be large, and the Bombay colleges were not far for those who passed. The two English schools started at Akola and Amraoti in 1862 were in December 1866 raised to the status of high schools. Most of the schools located at taluk and other large towns were turned into middle-class schools with permission to teach a little English, and all the other schools for boys were called lower-class schools. The number of schools and pupils on the day the first Director of Public Instruction took charge of his

duties, and that at the close of every subsequent official year up to 1870-71 were as follows :—

Description of Schools.	June 1866.		March 1867.		March 1868.		March 1869.		March 1870.		March 1871.	
	Schools.	Pupils.	Schools.	Pupils.	Schools.	Pupils.	Schools.	Pupils.	Schools.	Pupils.	Schools.	Pupils.
Schools for boys. High	...	...	2	188	2	168	2	197	2	217	2	208
Middle	5	163	23	2,014	44	3,609	44	3,444	44	3,747	44	3,638
Primary	30	1,718	122	4,442	163	5,179	266	7,955	267	10,148	270	9,552
Schools for girls, primary.	...	...	...	...	15	371	23	611	25	694	27	671
Schools for training masters.	...	...	...	...	...	...	...	...	1	56	1	64
TOTAL	35	1,881	147	6,644	224	9,327	335	12,207	339	14,862	344	14,133

High schools.—Although the expression "high school" denoted in 1871 an institution capable of teaching up to the matriculation standard, boys were admitted into it without any regular examination, and the lowest standard to be taught in it was not definitely fixed. So that the 208 pupils shown as studying in the high school in 1871 included boys under the high, middle, and primary courses.

Middle-class schools.—Similarly all the schools in which some boys were taught English were called middle-class schools. The Despatch of 1854 allowed English to be taught where there was a demand for it, but in the case of these schools the demand was anticipated, instead of ascertained. In most of them the English-learning boys were few, but the costly establishments were wholly intended for them.

Under lower-class schools were classed those schools which imparted instruction in the vernacular languages only to *all* the boys.

Female schools.—In accordance with the Resident's instructions contained in his review of the Report for 1866-67, girls' schools were at once started, but the attendance in them was not regular, and the instruction imparted was of the most elementary and desultory kind.

4. Standards of examination for the primary, middle, and high schools were prepared in 1869, but up to the end of 1871-72 the results of examination were not noted according to them. In the annual reports only the number of pupils learning each standard was shown. The matriculation results were of course published, and it appears that from the end of 1866, the year in which the high schools were constituted, to the end of the official year 1870-71, the two schools sent 27 students for the examination in Bombay, and passed 5. It may, however, be stated that all the passed students belonged to the Bombay Presidency, and some had received only the final finish to their education in the Berar schools, and some scarcely any.

5. *Normal school.*—The students in the normal school were natives of Berar or of other provinces, who had resided in Berar for at least two years, and the indigenous schoolmasters were specially invited to join it. The admission test was very easy, and yet it was seldom applied. There were 20 stipendiary scholarships sanctioned for the Marathi and 20 for the Hindustani side of the school. The studies were very unsystematic, and the qualifying test very uncertain. In 1870-71, seven pupils from the Hindustani side and nine from the Marathi side were appointed masters for the first time from the school.

6. *Scholarships.*—Before March 1871 there were only two classes of scholarships founded ; 35 exhibitioners, each of Rs. 5 or 6 per mensem, tenable in the high schools, awarded according to the results of a competitive examination of all the high and middle-class schools; and 10 vernacular scholarships, each of Rs. 10 a month, tenable in the high schools for special proficiency in any of the two vernacular languages. Six of the latter were for Marathi and four for Hindustani students.

7. *Indigenous schools.*—These schools were not shown in the educational returns before 1869. On the 31st March 1869 their number was reported to be 112 with 2,370 pupils. In the Report for 1868-69 the Director of Public Instruction says: "I have inspected a good number at Akot, Basim, Amraoti, &c. I did not find very much to choose between them. . . . . The knowledge taught is certainly very limited, but the little they do teach is tolerably thorough." On 31st March 1871 there were 82 Marathi and 28 Hindustani schools, attended by 1,824 and 484 pupils respectively.

8. A scheme for "rewarding the indigenous masters according to the results of examination" was submitted in 1870-71, but it had not been sanctioned before the close of the official year. On the 31st March 1871 there was only one school aided by a fixed monthly grant, *viz.*, a school for Christian children at Yeotmal, which contained 15 pupils, and in 1870-71 cost Government Rs. 900.

9. An educational cess of one per cent. on the land revenue was levied in 1868 with a view to the extension of primary education. The Secretary of State for India in his Despatch No. 167, dated 28th October 1868, expressed his satisfaction that "the levy of an educational cess in the Berars met with the free consent of the people." The cess came into operation at the close of the year 1867-68, and in 1870-71 the income from it was Rs. 70,333. Cess money was spent on lower-class schools, male and female; and afterwards on scholarships attached to the normal school. All the remaining charges of the Department were defrayed from general revenues, and in 1870-71 they amounted to Rs. 2,37,433-11-7.

10. From the above sketch it will be seen that within five years from the formation of the Department action had been taken on the main points referred to in the Despatch of 1854. Government schools for primary education were increased (from 30 to 270), and a cess on land revenue was imposed to assist funds for their further extension. Measures were recommended to give pecuniary assistance to private schools. The number of middle schools was increased from 5 to 44. Two high schools were constituted to prepare students for the Bombay matriculation examination, and they had commenced to send them. Girls' schools were started rather too hastily. A normal school was established and stipendiary scholarships were founded for its students. Scholarships to connect the middle with the high schools and to give encouragement to the study of the vernacular languages were sanctioned. An expenditure of Rs. 55,800 was incurred on account of school buildings, Rs. 26,000 were spent on school furniture, maps, &c., and on books for school libraries; and two primers, written in the Modi character and especially suited for the Berar schools, were prepared and printed by the Department. The total expenditure of the Department in 1870-71 amounted to Rs. 3,19,183-0-3, and the percentage under each head was as in the following table:—

Heads.	Amount. Rs. A. P.	Percentage.
Direction	22,005 8 8	6·9
Inspection	28,047 11 4	8·8
Higher-class schools	18,816 8 9	5·9
Middle-class schools	68,089 13 11	21·4
Primary schools	1,04,522 13 5	32·8
Female schools	9,411 2 0	2·9
Aided schools	1,800 0 0	·5
Training school	2,089 6 0	·6
Scholarships	6,896 0 0	2·1
Book and prize allowance	4,297 8 8	1·3
Government book depôt	12,576 12 7	3·9
Construction of school-houses	32,988 7 9	10·4
Repairs to school-houses	4,145 15 8	1·3
School furniture	3,495 3 6	1·2
	3,19,183 0 3	

The annual cost of educating each pupil in each class of schools was as follows:—

Higher-class schools.	Middle-class schools.	Lower-class schools.
Rs. A. P.	Rs. A. P.	Rs. A. P.
95 1 0	18 3 0	10 13 0

The high and middle schools were filled with boys under primary education and the cost was calculated upon the whole number, and hence it was so low compared with what it is under the present classification of studies.

Progress after 1870-71.

11. The following statement will show the change in schools and spread of education during the period from 1st April 1871 to 31st March 1881 :—

On 31st March.	Government Schools.								Private Schools.						Grand Total.	
	High schools.		Middle schools.		Primary schools.		Total.		Private schools aided by fixed grants.		Indigenous schools aided and unaided by result grants.		Total.			
	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.
1871 .	2	208	44	3,638	270	9,552	316	13,398	1	15	110	2,308	111	2,323	427	15,721
1872 .	2	235	52	4,171	262	8,561	316	12,967	2	76	184	3,396	186	3,472	502	16,439
1873 .	2	110	50	4,367	326	10,650	378	15,127	2	106	134	2,799	136	2,905	514	18,032
1874 .	2	167	47	4,774	360	13,479	409	18.420	3	97	166	3,127	169	3,224	578	21,644
1875 .	2	204	41	5,018	388	16,040	431	21,262	3	133	192	3,422	195	3,555	626	24,817
1876 .	2	219	41	5,120	396	16,088	439	21,427	6	227	236	4,299	242	4,526	681	25,953
1877 .	2	195	35	4,682	402	16,340	439	21,217	6	179	234	4,392	240	4,571	679	25,788
1878 .	2	214	33	4,406	416	17,573	451	22,193	6	185	222	4,340	228	4,525	679	26,718
1879 .	2	35	5	169	441	20,953	448	21,157	5	170	174	3,345	179	3,515	627	24,672
1880 .	2	44	5	169	461	23,833	468	24,046	11	326	221	3,614	232	3,940	700	27,986
1881 .	2	54	5	196	459	25,724	466	25,974	9	237	388	5,555	397	5,792	863	31,766

The number of primary schools managed by Government increased from 270 to 459, and the number of pupils attending them nearly trebled. Private primary schools aided by fixed monthly grants increased from 1 to 9, and the attendance in them increased from 15 to 237. Indigenous schools, some of which were aided by result grants and others merely inspected, were nearly quadrupled, and the attendance in them increased from 2,308 to 5,555. On the whole, primary schools under all managements increased from 381 to 856, and the attendance in them from 11,875 to 31,516.

It may be stated that the primary schools of 1870-71 were not exactly the primary schools of 1880-81. In 1870-71 only those schools which gave instruction in vernacular only were called primary schools. In 1880-81 they included all those schools which imparted instruction below the five standards prescribed by the Government of India in their Resolution No. $\frac{1}{2\text{-}16}$, dated 16th January 1879, for secondary education (*viz.*, three years for the middle and two years for the high school course). As the total school course in Berar extends over 11 years as in the case of the Bombay Presidency, schools in which the first six standards are taught are, since 1878-79, called primary instead of middle schools, as before, though they include a course of two years in English.

12. The standards of study for Government schools were revised in 1872, and again in 1876, and the inspecting officers were then instructed to note down and report in the inspection reports the number of pupils passed under each standard. The following statement shows the examination results of Government primary schools for nine years. Those for 1871-72 were not noted, and those of 1872-73, 1873-74, and 1874-75 are mere approximations :—

Year.	I.	II.	III.	IV.	V.	VI.
1872-73	1,139	700	525	308	101	35
1873-74	2,081	1,218	761	540	247	74
1874-75	2,522	1,331	761	363	185	63
1875-76	2,318	1,315	789	434	213	52
1876-77	2,362	1,463	836	302	140	75
1877-78	2,883	1,871	1,025	305	130	75
1878-79	2,527	1,746	936	311	109	73
1879-80	2,846	1,833	1,032	378	142	71
1880-81	3,546	2,167	1,281	520	192	89

Private schools aided by fixed grants.

13. In 1870-71 there was only one private school aided by a fixed grant, but it was closed in the beginning of the next year. In almost every one of the succeeding years an attempt was made to aid private schools, European, mission, and native, with fixed grants, but the experiment was not attended with full success in any of the cases. Not only did the schools not remain long in existence, but produced no educational results. The people did not or could not pay their promised contribution regularly; the masters appointed by them, besides being not well qualified, either lost interest in their work or could not bring up their teaching to the expectations of Government Inspectors. The attendance decreased, and several of the schools failed. Of the nine schools in existence at the end of March 1881, one was for the children of Europeans and Eurasians, two native mission schools, and six native village schools.

Indigenous schools.

14. In the statement of progress of education made up to the end of March 1871, it has been stated that a scheme for giving grants by results to indigenous schools was submitted for sanction. The course recommended for these schools comprised three standards, and for passing a boy in any one of them the master was to get one rupee, and capitation allowance of eight annas per head on the average attendance. The whole course was extremely elementary, and the Director of Public Instruction observed that the highest of the three standards was not higher than standard I prescribed for Government schools. The examinations of these schools were not conducted on any system for some years. They were held by educational as well as other officers. The results were not recorded, and grants were given more on the general appearance of the school than anything else. It is only since 1876-77 that the inspection of these schools has been solely entrusted to the educational officers, and the results of the examination have been noted and reported to the Director of Public Instruction. The old standards were revised in 1878-79 and increased to four, and the rates of allowances were greatly increased, *viz.*, to Rs. 1, 2, 3, and 4 respectively, with capitation allowance according to the old rate. In 1871-72 the amount of grant awarded was Rs. 271-8-0; in 1880-81 it was Rs. 1,228.

High and middle schools.

15. As stated before, the two high schools were in 1870-71 attended by boys in all stages of progress. In 1872-73 the entrance standard of the high schools was fixed to be the 6th, and all the boys in the 6th standard and below it were remanded to the middle schools. But in the next year Muhammadan boys learning the 5th and the 6th standards were admitted into them and counted among their pupils. In 1878-79, under the terms of the Government of India's Resolution No. $\frac{1}{2-16}$, dated 6th January 1879, the high school classes were divided into three sections, *viz.*, high school proper [standards X and XI], middle school [standards VII, VIII, and IX], and Primary schools [Muhammadan classes under standards V and VI]. In three of the Anglo-vernacular schools a class under the 7th standard, the 1st of the middle course, was formed. From the statement given under paragraph 11 it will be seen that, either taken as wholes or divided into sections, the high schools have gradually improved in attendance. In 1872-73 the two schools had only 110 pupils under the secondary standards; in 1880-81 they had 226. They have also improved in efficiency, as will be seen from the following statement, showing the result of the annual examinations in the several standards:—

Years.	VII.	VIII.	IX.	X.	XI or Matriculation.
1872-73	12	6	9	10	3
1873-74	13	14	4	2	4
1874-75	4	18	7	9	6
1875-76	19	25	19	11	8
1876-77	18	8	8	5	5
1877-78	41	22	10	9	4
1878-79	55	24	13	6	5
1879-80	47	34	16	8	6
1880-81	46	36	26	8	8

16. The following is a complete progress statement showing the examination results of all the Government boys' schools from 1872-73 to 1880-81 :—

Year.	I.	II.	III.	IV.	V.	VI.	VII.	VIII.	IX.	X.	XI or Matriculation.	Total Number of Passes.	Percentage of Passes to the total Number on Roll at the close of the previous year.
1872-73 .	1,139	700	525	308	101	35	12	6	9	10	3	2,848	21·9
1873-74 .	2,081	1,218	761	540	247	74	13	14	4	2	4	4,958	32·7
1874-75 .	2,522	1,331	761	363	185	63	4	18	7	9	6	5,269	28·6
1875-76 .	2,318	1,315	789	434	213	52	19	25	19	11	8	5,203	24·5
1876-77 .	2,362	1,463	836	302	140	75	18	8	8	5	5	5,222	24·3
1877-78 .	2,883	1,871	1,025	305	130	75	41	22	10	9	4	6,375	29·9
1878-79 .	2,527	1,746	936	311	109	73	55	24	13	6	5	5,805	26·2
1879-80 .	2,846	1,833	1,032	378	142	71	47	34	16	8	6	6,413	30·3
1880-81 .	3,546	2,167	1,281	520	192	89	46	36	26	8	8	7,919	32·9

Middle schools according to old and new classification.

17. The middle schools, which were distinguished from the lower or primary schools by the addition of two classes learning English, increased to 52 in 1871-72; but it was soon discovered that the supply of them was far in excess of the demand. Many of the places in which they were located were agricultural villages, which could not support them, and the people, whose educational wants were few and simple, could not be expected to take advantage of the higher vernacular and English education proposed for them. The Anglo-vernacular classes were very small, often entirely wanting, and kept up for show by the masters paying the fees of the pupils, and thus securing their tenure of office. The condition that no boy who had not passed in a lower standard should be raised to a higher standard was not observed, and hence the upper classes in many of these schools were composed of boys not fitted for them. It was, therefore, found necessary to reduce the failing schools, and in 1879-80 their number was brought down to 22. In 1871-72 the 52 middle-class schools were attended by 4,171 boys, 676 of whom were learning English. In 1880-81 the remaining 22 schools contained 3,807 boys, 595 of them were learning English, and 86 of them passed in the 6th standard.

Girls' schools.

18. The number of 27 girls' schools reported for the year 1870-71 was the highest the province ever had. The Resident did not wish to press the opening of schools for girls prematurely, and observed that until there was some appreciation of instruction among men, it was hopeless to look for its introduction among women; but that a beginning might be made in large towns. The hint was taken up with more zeal than caution, and the instructions of the Government of India (in Resolution No. 259, dated the 30th April 1868) that the initiative in the case of girls' schools should be taken *bonâ fide* by the native community itself, and that they should contribute a reasonable share of the requisite outlay as a pledge of their earnestness and sincerity, were not attended to. In two or three years a large number of these schools was opened not only in towns but in villages also. In Akola itself there were three, or as many as there were schools for boys. But they soon appeared to fade like uncared-for exotic plants. The higher classes did not take advantage of them, and the little girls taken from the lower classes did not attend regularly or for any length of time. The number of schools, therefore, decreased, instead of increasing, and on the 31st March 1881 there remained only 12, attended by 373 pupils. Of the 12 schools, 8 were under Government management, 6 Marathi and 2 Urdu; 3 were private schools aided by Government, and one unaided mission school. Six standards of studies were prepared for these schools in 1875-76, but in no school was the 6th or the 5th standard taught or was expected to be taught. The 4th standard embraces the subjects of reading (Balbodh, 3rd book, of the Bombay Presidency), writing to dictation from the same, and arithmetic, including division of three figures by a sum not exceeding 30.

The result of examinations under the four standards for the year 1880-81 is given below :—

Standard.	I.	II.	III.	IV.	Total.
Number examined . . .	63	18	14	10	105
Number passed	38	11	7	7	63

Normal school.

19. The normal school continued for some years to be a local "town school for residents or people connected with Akola." The local scholars lived on the scholarships and refused to accept vacancies offered to them. The normal school courses were six-monthly and very simple; there were two courses for the Marathi and four for the Muhammadan students, and hence in one year a Marathi student was trained for a place of Rs. 25, and in two years a Muhammadan student for a place of Rs. 50, The present entrance standard of the normal school was then the qualifying standard for places of Rs. 25 per mensem; for places of Rs. 15 it was much lower. The subjects of the standards were merely read over. The examinations were held twice in the year or oftener, and masters were sent in numbers who had not passed even in the lowest course prescribed for the school. In 1872 Mr. Candy submitted for, and obtained, sanction to revised rules for the schools based on the rules for the Bombay Presidency. He fixed the 4th standard of the Government schools for the entrance examination, and proposed two annual courses. Students passing in the 1st year's course were to get places of Rs. 10, 15, or 20, according to the marks obtained by them, and those passing in the 2nd year's course were to get places of Rs. 25 and 30. In 1876 and 1880 the rules were further revised. The number of teachers was raised to 4 for the 4 classes. The number of scholarships was increased from 45 to 75, *viz.*, 60 on the Marathi and 15 on the Hindustani side. A system of strict examination was introduced. None but students passed in the 2nd year's course were granted certificates and considered fit for places of head masters. Their initial salaries were fixed at Rs. 12 or 15, according to the marks obtained. During the period of ten years ending with 31st March 1881, the Training College sent out 185 masters and assistant masters, on salaries varying from Rs. 8 to 20.

Scholarships.

20. In addition to the high school and vernacular scholarships mentioned in the last section, two other sets of scholarships were founded during the ten years. In 1872-73 were founded nine scholarships, each of Rs. 20 per mensem, tenable for three years in any of the colleges of the Bombay Presidency by students who matriculated from the Berar high schools. These enabled three of the passed students of each year to prosecute their studies in the colleges for three years, at the end of which period they were expected to graduate. In 1874-75 were founded 95 scholarships, each of Rs. 4 per mensem, tenable in some of the then middle-class schools by boys of vernacular schools, to enable them to prosecute their studies in English. The qualifying standard was fixed to be the 5th vernacular, but as English was taught from the commencement of the 5th, it was subsequently lowered to the 4th. Thus, on the 31st of March 1881, there were, exclusive of the scholarships in the training college, 95 scholarships for pupils of vernacular schools to be held in Anglo-vernacular schools, 42 scholarships for pupils of Anglo-vernacular schools to be held in the high schools, 10 scholarships to be held in the high schools for proficiency in the vernacular languages, and 9 scholarships for the matriculated students of the high schools to be held in colleges. The sanctioned amount for all these 156 scholarships was Rs. 10,620 per annum, and 137 of them were filled up on the 31st March 1881.

Expenditure of Educational Department.

21. The following is a comparative statement showing the expenditure of the Educational Department from all sources during the years 1870-71 and 1880-81.

Heads.	1870-71. Amount.			Per-centage.	1880-81. Amount.			Per-centage.	Increase.			Decrease.		
	Rs.	A.	P.		Rs.	A.	P.		Rs.	A.	P.	Rs.	A.	P.
Direction	22,005	8	8	6·9	18,135	3	0	5·7	...			3,870	5	8
Inspection	28,047	11	4	8·8	28,367	4	1	8·9	319	8	9	...		
Govt. High schools for boys	18,816	8	9	5·9	12,334	1	10	3·9	...			6,482	6	11
Govt. Middle do.	68,089	13	11	21·4	10,919	8	9	3·4	...			57,170	5	2
Govt. Primary schools. For boys.	1,04,522	13	5	32·8	1,82,609	15	9	57·2	78,087	2	4	...		
Govt. Primary schools. For girls.	9,411	2	0	2·9	2,985	8	2	·8	...			6,425	9	10
Private aided. For boys	1,800	0	0	·5	3,038	10	9	·8	1,668	10	9	...		
Private aided. For girls					430	0	0	·13						
Training school	2,089	6	0	·6	3,860	4	9	1·3	1,770	14	9	...		
Scholarships	6,896	0	0	2·1	11,444	4	3	3·6	4,548	4	3	...		
Book and prize allowance	4,297	8	8	1·3	209	12	0	·07	...			4,087	12	8
Government Book Depôt	12,576	12	7	3·9	8,525	3	0	2·6	...			4,051	9	7
Construction of school-houses	32,988	7	9	10·4	26,272	7	10	8·2	...			6,715	15	11
Repairs to school-houses	4,145	15	8	1·3	6,977	8	11	2·2	2,831	9	3	...		
School furniture	3,495	3	6	1·2	3,061	11	11	·1	...			433	7	7
Miscellaneous	...			...	483	13	1	·2	483	13	1	...		
TOTAL	3,19,183	0	3	...	3,19,055	6	1	...	89,709	15	2	89,237	9	4

It shows that with all the expansion and development there has been no increase in the expenditure. The Government grant for 1870-71 was Rs. 2,68,400, but in 1879-80 it was cut down to Rs. 2,40,000. The expenditure under many of the heads decreased, and out of the total increase of Rs. 89,709 under other heads, so much as Rs. 79,755, or nearly the whole of it, was under primary education, and Rs. 4,548 for scholarships connected with it and with Universities. The large decrease under middle schools is, no doubt, owing to the conversion of many of the Anglo-vernacular schools into vernacular schools and the transfer of the rest to the primary class.

A Description of the Actual State of Education in the Province on the 31st of March 1882.

Prefatory remarks.

22. The Assigned Districts of Berar lie to the north of the Nizam's territories, and are bounded on the other sides by the Central Provinces and the Bombay Presidency. They are 17,711 square miles in area. The characteristics of the province are (1) a long and flat valley in the middle, (2) a table-land running along it to the south, and (3) a mountainous projection to the north. These three portions have been termed Payenghat, Balaghat, and Melghat, respectively. The first lies between the Satpura range on the north and the Adjanta mountains on the south. This is the most fertile and densely populated region, and the railway runs through it from west to east. The plateau of Balaghat lies to the south of the Adjanta hills and slopes to the south and south-east. Its surface is rugged, consisting of downs and dales, and varies in fertility from the richness of the Payenghat to the sterility of mountain tops. Melghat projects to the north into the recesses of the Satpura, and is mostly hilly and very thinly peopled. The following table will show the area, population, &c., of the three divisions :—

Name of Division.	Area in square miles.	Number of Villages.	Number of towns containing 5,000 people and upwards.	Population according to the census of 1881.	Rate of population per square mile.
Payenghat	8,245	2,997	30	1,740,566	211·1
Balaghat	7,817	2,241	4	889,452	113·7
Melghat	1,649	313	...	42,655	25·8
TOTAL	17,711	5,551	34	2,672,673	150·9

Not only is there a great difference in the density of population of the three parts, but also in the races and professions of the people inhabiting them, as will be seen from the following statement:—

Name of Division.	Percentage to the total Population of						
	Brahmins.	Rajputs.	Wanees.	Kunbis.	Other Hindu castes.	Aboriginal castes.	Muhammadans.
Payenghat	2·7	1·9	2·4	30·8	51·3	2·5	8·06
Balaghat	2·01	·9	8·2	33·4	45·8	9·7	5·1
Melghat	·6	1·9	·2	·5	16·4	76·7	3·6

It will be seen that the central valley is the most densely peopled region, having a large proportion of urban population, which, on account of the railway passing through it, is more engaged in agriculture and commerce than either the upland country to the south or the mountainous part to the north. Hence there is greater demand for education in the valley than in any of the other two divisions. In the Melghat the demand is as yet almost *nil*.

23. On the 31st of March 1882 there were 896 Government and private schools in the whole of the province, and out of these there were 652 or 72·8 per cent. in Payenghat, 240 or 26·8 per cent. in the Balaghat, and only 4 in the Melghat. The language of the Hindus in the province is Marathi. The aborigines (Kurkus, Gonds, &c.), who are classed among the Hindus, have their own languages, which are not fit for educational purposes. The Muhammadans speak the Urdu language, which, on account of the long subjection of the people to Muhammadan rule, has become the *lingua franca* of the whole province.

The following statement will show how all the schools in the province were distributed over the administration divisions in 1881-82 and 1870-71:—

District.	Area in square miles.	Population.	Number of Schools and Scholars on 31st March 1882.																	
			Government.								Private.				Total.					
			High Schools.		Middle Schools.		Primary Schools for Boys.		Primary Schools for Girls.		Normal Schools for Masters.		Aided Schools.		Unaided Schools.		Government.		Private.		Total.	
			Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.
Akola .	2,660	592,792	1	26	1	99	109	7,565	1	21	1	79	85	1,534	46	527	113	7,790	131	2,061	244	9,851
Buldana .	2,804	439,763	...	...	1	14	78	4,618	3	128	...	...	40	786	42	478	82	4,760	82	1,264	164	6,024
Basim .	2,958	358,883	...	...	1	10	57	2,694	1	25	...	...	18	318	19	195	59	2,729	37	513	96	3,242
Amraoti .	2,759	575,328	1	35	1	110	96	6,820	1	40	...	...	25	683	44	745	99	7,005	69	1,428	168	8,433
Wun .	3,907	392,102	...	...	...	...	48	2,494	...	...	...	...	12	245	24	194	48	2,494	36	439	84	2,933
Ellichpur .	2,623	313,805	...	...	1	9	73	4,114	2	55	...	...	32	697	32	533	76	4,178	64	1,230	140	5,408
Total .	17,711	2,672,673	2	61	5	242	461	28,305	8	269	1	79	212	4,263	207	2,672	477	28,956	419	6,935	896	35,891
Total for 1870-71 .	17,711	2,227,654	2	208	44	3,639	270	9,552	27	671	1	64	1	15	110	2,308	344	14,133	111	2,323	455	16,456
Difference .	...	+445,019	...	−147	−39	−3,396	+191	+18,753	−19	−402	...	+15	+211	+4,248	+97	+364	+133	+14,823	+308	+4,612	+441	+19,435

Instruction in Indigenous Schools independent of Departmental Aid or Inspection: (a) elementary instruction; (b) advanced instruction.

Indigenous schools.

24. As Government endeavours to inspect and aid all such indigenous schools as rise up to a certain status, and as the teachers of these schools do not object to Government inspection, but court it and endeavour to earn grants-in-aid by results, by preparing their pupils to pass under standards framed for them, there is no indigenous instruction in Berar independent of Government aid or inspection.

It does happen that many of the smaller schools are not inspected or are not sufficiently advanced to earn grants, but this does not alter their character.

Definition of indigenous instruction.

25. Instruction in indigenous schools, whether aided by Government or not, may be defined to be instruction in such subjects and in such quantities as are considered by the mass of the people useful for the purposes of their ordinary life, whether secular or spiritual.

Its extent.

26. Indigenous schools are scattered over all the parts of the province except Melghat. Some of the larger towns contain several of them. In larger villages they get on side by side with Government schools, and in smaller villages they entirely supply the place of Government schools. The attendance in them varies from 4 or 5 to about 75. The number of schools and scholars on 31st March 1882, as reported by the Deputy Inspectors, was 405 and 6,602 respectively. It appears that 303 of these schools were maintained at places where there were no Government schools; and if it be remembered that Government schools of all classes were maintained at 415 places only, the extent and function of the indigenous schools would be easily conceived.

Classes of indigenous schools.

27. These schools are either secular or semi or purely religious. There are no indigenous schools for teaching other special subjects.

Languages, subjects, and methods of instruction.

28. These schools are either Marathi or Urdu, there being 376 of the former and 29 of the latter. In the former, which are all secular, the subjects taught are reading and writing of papers in the modi or current hand, all the multiplication tables, integral and fractional, native measures of length, weight, capacity and superficies, the first four rules of arithmetic, simple and fractional, after the native method, and mental arithmetic according to set formulæ. In the secular or semi-religious Urdu schools the pupils are taught to read and write in the Persian character and commit to memory portions of the Koran. No arithmetic is attempted in them. In the religious Urdu schools nothing but the reading of the Alhum is taught. The methods of instruction are as primitive and unintelligent as could be imagined. In the Hindu schools reading and writing, or even the alphabet, are not taught until the pupil has finished all the multiplication tables, which may take two or three years of his time. The first ten figures or some of them are written on the sand-board, and the pupil is made to trace them with his bamboo pen. This he is taught to do by the master, or one of his advanced pupils, taking hold of his hand at the wrist and moving it in such a manner as to make the end of the pen to pass over the turns of the figure, and at the same time pronouncing the name of the figure and making the boy repeat it. When the boy has learnt to write the first ten figures himself, he is taught notation up to 100, and then the multiplication tables. Every morning the boy is made to write down what he has gone through, and after that is examined by the master or an advanced pupil deputed by him, he gets a fresh lesson. In the evening all the boys are made to stand generally in the open air and to repeat the tables, two of them leading and the others following in chorus. The advanced boys are then questioned on mental arithmetic. The letters of the alphabet are taught just in the same manner as the first ten figures, and after they are mastered, the boy is made to go through the combination of each letter with twelve of the vowels, and then to read papers. In the beginning the master has to tell every syllable and word, and the boy commits paper after paper to memory. When he is able to read a little by himself, he goes to the master for reading such words only as he cannot make out. In learning to write, the boy in the beginning simply turns the tip of his reed pen through the letters of a copy slip, and after a time is made to write the same letters on paper in ink. These letters are again and again written over till the whole paper becomes almost entirely black. The boy has to write two or three hours every day.

In the case of Urdu schools, secular and religious, reading takes precedence over writing and all arithmetic. The figures and the tables are almost entirely neglected, and hence it is that Muhammadan boys and even grown-up persons are

so deficient in calculating. Unlike the boy in a Hindu school, the beginner in a Muhammadan school gets in his hands a small piece of paper on which all or some of the letters of the alphabet are written, and is made to learn them. Afterwards he is taught the use of the diacritical marks and combinations of letters. He then commences to read a book or written papers and to write the letters on paper. If his object be to get religious instruction only, he commences a chapter of the Koran from a printed book or manuscript.

The indigenous schools are entirely wanting in system, organisation, and discipline. No registers of any kind are kept, no classification made, and no discipline enforced. Regularity and punctuality are not cared for. Each boy learns almost by himself, and the master attends to him when he is referred to. When all of them read their papers or repeat their tables, or when some of them are quarrelling with one another, the confusion and noise are intolerable. The master is then aroused and uses his cane indiscriminately and severely. This absence of discipline often induces boys in Government schools to join indigenous schools, where they forget all they have learnt.

Indigenous schools how affected by the operations of the Educational Department.

29. At the end of 1868-69 there were 112 indigenous schools in the province, 86 Marathi and 26 Urdu, attended by 2,370 pupils. At the end of 1881-82 the number of schools was 405, and the attendance 6,602. This shows how the demand for education has increased, and the great increase in the number of Government schools has, instead of decreasing the number of indigenous schools, multiplied it. Most of the indigenous schools, however, are still of a migratory nature. If the master is not a native of the place, and generally he is not, he migrates from place to place, and makes shorter or longer settlements according to the assistance received or according to his own whim. He closes his school for months and years, and very often he is not to be found in it when an educational officer goes to see it. It is this changeableness in the indigenous schools that lessens their importance and makes the people desire for something more permanent and useful. They have commenced to value education, but they value more the greater permanency and usefulness and efficiency of Government schools, and it is because they cannot get Government schools, they avail themselves of private schools. The increase in indigenous schools is therefore more to be attributed to the increased desire for education than to any great improvement in the character of the schools themselves.

The race of old indigenous masters is, however, now dying out, and schools started by pupils of Government schools are springing up. These are conducted on a better system; they produce better results and obtain larger grants, but the support they obtain from the people and Government is not adequate; the former is uncertain and varying, and hence the masters prefer and seek a smaller remuneration under Government than they profess to get from both sources.

Fees and other sources of income of indigenous masters.

30. The fees are the only source of income of those indigenous masters who follow no other occupation conjointly, or who do not engage themselves to teach under a contract. But there are many who make the profession of teaching a subsidiary one. They are village scribes, religious preachers, artificers, tradesmen, and gumastas or private writers, and they attend to teaching while carrying on other work or during recess time. It is therefore difficult to say what their average income would be, but they charge fees varying from one anna to one rupee, according to the means of the parents and the attention they promise to give to the children on the whole or in special subjects. Modi reading and writing and the multiplication tables are much prized by the people, and they contract to give a fixed sum to the master if he undertakes to bring up the boys in these subjects within a specified time. In cases of such contracts the master devotes most of his time to the few boys and neglects the rest. From information furnished by masters of 366 indigenous schools for the year 1881-82, it appears that the average income of each from fees and local subscriptions amounted to about Rs. 61 per annum, or a little more than Rs. 5 per mensem. This average cannot be taken to be a correct one, but it may give an approximate idea of what they earn.

Advanced instruction in indigenous schools.

31. Instruction in all the indigenous schools is elementary, as must have appeared from the account of the number and nature of the subjects taught. The standards laid down by Government for the examination of these schools, the number of boys passed in them, and the amount of grant awarded, will be shown under primary instruction recognised by the Education Department.

Primary instruction recognised by the Educational Department.

Its definition.

32. The Berar Educational Department recognises as primary education all that which embraces as much reading, writing, and arithmetic as is necessary for common life, and also such instruction as no one, whatever his position, should be ignorant of. Under the former would come the instruction given in indigenous schools and private schools aided by Government; under the latter the instruction given in schools managed by the Department. But under the classification of schools in the Government of India's Resolution No. 1—2-16, dated the 6th January 1879, primary instruction in Berar bears a still wider significance, for it includes a two-years' course in English.

Its extent.

33. The number of primary schools under all management on the 31st March 1882 was 876, and hence there was a school for every 20·2 square miles and for every 6·3 villages. Taking the average population of a village (omitting that of towns from calculation) ascertained by the census to be 425·7, and the number of villages in which primary schools are situated to be 684, and remembering that there are Government schools or branch schools, attended by 30 pupils in villages containing 500 people, it would seem that there is yet considerable room for extension of schools; that many outlying villages have not yet been reached by the Department, and that the people apply for schools, are facts.

Number of primary schools for boys, Government, aided and unaided.

34. The subjoined table shows the number of primary schools, Government, aided and unaided, on 31st March 1882:—

Parts of the Province.	Primary schools managed by									
	Government officers.		Private bodies or persons and aided by fixed grants.		Indigenous masters and aided by result grants.		Indigenous masters and not aided by Government.		Total.	
	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.
Payenghat	324	21,354	9	195	158	3,191	146	2,115	637	26,855
Balaghat	133	6,876	2	51	39	727	61	557	235	8,211
Melghat	4	75	...	...	...	...	...	...	4	75
TOTAL	461	28,305	11	246	197	3,918	207	2,672	876	35,141

It will be seen that primary schools are as unequally distributed over the three divisions of the province as indigenous schools. The total population of Berar is 2,672,673 and the male population 1,380,492. The percentage of the total number of boys under primary education to the total population is 1·3 and to the male population is 2·5. Taking the school-going age for boys under primary education to be from 5 to 14, and the number of boys of this age in the whole of the province to be 321,432, it appears that of the boys who ought to have been in schools there were about 11 per cent. under instruction.

Subjects of instruction, the number of pupils learning each language, and the text-books in use.

35. The subjects of instruction imparted in Government primary schools as they are at present classed are given under the standards (1 to 6) in Appendix A; those for schools aided by result grants are given in the

same appendix under the four standards prescribed for them. The primary schools aided by fixed monthly grants are either for Eurasians or natives. The former are mixed,—that is, attended by boys as well as girls,—and teach reading, writing, arithmetic, and a little of history and geography in English. The latter teach the subjects laid down either for Government schools or for indigenous schools.

36. The languages used in imparting instruction are Marathi, Urdu, and English. On the 31st March last there were 765 schools teaching Marathi, 84 schools teaching Urdu, and 27 schools or sections of schools teaching English to 31,237, 3,123, and 781 pupils respectively. The text-books in use in these schools are given in Appendix B.

37. The departmental standards of examination for Government schools given in Appendix A, with instructions for working them out, were adopted before the passing of the Government of India's Resolution No. $\frac{1}{2-16}$, dated the 6th January 1879, but they were afterwards made to suit the periods laid down by the Government of India for the high, middle, and primary courses. A perusal of them will show that a boy who has gone through the lower primary course may be considered to have acquired a fairly sufficient knowledge for an ordinary villager, though a study of one or two years more would make him more useful to himself and to the community.

38. As the standards for indigenous schools (Appendix A) are intended mostly for smaller village schools and for masters whose acquirements and qualifications are not high, they are a little easier, and the examination in them is not so exacting as in Government schools.

39. The native schools aided by fixed monthly grants generally adopt the standards prescribed for the indigenous schools, and the schools for Eurasians have no standards prepared for them as yet. It is believed the Commission appointed under the Government of India's Resolution No. 8, dated the 8th October 1881, will prepare standards applicable to all the Eurasian schools in the country.

40. The following statement will show the number of pupils passed under each of the primary standards :—

Description of Schools.	Standards.					
	I.	II.	III.	IV.	V.	VI.
Government schools	3,818	2,486	1,404	622	250	109
Private schools aided by fixed grants . . .	24	5	3	...	...	...
Indigenous schools aided by result grants . .	639	263	71	12	...	..

School libraries and apparatus.

41. Dr. Sinclair, the first Director for the province, did not supply necessary and useful books to libraries of primary schools, and he directed the masters to buy their own books, even class books. The Anglo-vernacular schools were furnished with books, which had very little practical bearing to the subjects taught, and which were kept permanently locked up. In 1880 all the primary schools were supplied with class books, and in August 1881 Deputy Commissioners were asked to see that a further supply be made of such books as contained more detailed information on the subjects taught in the schools, and as helped to improve the knowledge of the teachers of those and other kindred subjects. During the current year books of the value of about Rs. 5,500 have been or are being supplied, and additions to this stock will be made as the fee balances from which they are to be paid for will increase. As regards apparatus, such as tables, desks, chairs, benches, and black-boards, the schools may be said to have been well supplied. It has been decided to provide every vernacular school with at least three maps, *viz.*, of Berar, India, and the world. The larger vernacular schools and the Anglo-vernacular schools have been provided with other maps also, such as of Asia, Europe, Africa, and America. The

supply of globes is a desideratum which has not been attended to for want of funds and the difficulty of getting small and moderately cheap globes in the country, prepared in the vernacular languages. The Department has not supplied the schools with clocks or time-pieces, but in this respect it has received very great assistance from the people, and the school committees, who have furnished most of the schools with this article. Out of 461 primary schools 221 have got clocks or time-pieces; 106 of them have bells or gongs in addition, given by the people.

School accommodation with special reference to light, &c.

42. The construction of suitable school-houses soon became necessary, as the temples, chowries, and madhees, in which the schools were located in the hurry of establishment, were found to be unsuitable. Buildings for larger and tahsili schools were constructed on plans which were adopted in the Central Provinces, but they became very expensive, and it was found that they could not be repaired by ordinary village carpenters and masons. In 1877, plans for buildings on dhaba or flat-roof style, such as are found in the country, and can be constructed and repaired by ordinary workmen, were recommended and approved of by the Resident. A copy of the set sanctioned is appended. The accommodation provided for is about 10 square feet per pupil. These buildings were intended to be prepared with jungle timber and burnt bricks, and the cost originally estimated amounted to about one rupee or a rupee and quarter per superficial foot, but teak timber and other alterations in the materials have been gradually introduced, and the work entrusted to Local Fund engineers and the estimates have now risen cent. per cent.

Method of registering attendance.

43. The Government vernacular and almost all the Anglo-vernacular schools are held twice a day, *viz.*, from 6 or 7 to 9 or 10 in the morning, and from 2 or 3 to 5 or 6 in the afternoon. The roll is called over half an hour after the time fixed for assembling, and each pupil present is marked with a vertical line against his name in the column under the date, and each boy absent with a dot, and the attendance is totalled at the bottom. In the Anglo-vernacular schools of higher classes there is also a separate catalogue kept for each class, in which the marks obtained by each boy in each subject are entered. The entries in the catalogues are a sufficient check over those in the attendance roll. In the smaller schools there are no means to check the accuracy of the entries in the attendance roll. As regards private schools aided by fixed monthly grants, the mode of registration and the submission of returns is the same as in Government schools; but the case of indigenous schools is different. Their very existence is reported by the village patwaris through the tahsildar only once a year, and the reports have in many instances been found to be entirely untrustworthy. Schools closed have been reported to be in existence, and fictitious information is furnished about them, and schools actually in existence have been ignored. The general registers for showing admissions and withdrawals and registers of daily attendance, furnished to them, are not filled at the proper time, or not at all. Instances have been brought to notice that the daily attendance register has not been filled for weeks or months, and sometimes they have been filled for days and weeks in advance. The information furnished by the indigenous masters once a year to the village patwaris for statistical returns cannot be depended upon for its accuracy.

Arrangement for the training of teachers.

44. The Training College Code (Appendix C) will furnish all the information which may be wanted on the subject. It was only in 1880 that a sufficiently large number of students was kept under training. Out of the 75 students, 31 will be learning the second year's course, and they only can be examined every year for certificates of mastership. At the examination held in October 1881, there were 28 examinees and 19 passed successfully; those who failed were appointed assistant teachers on lower salaries. The trained masters who begin on Rs. 12 or 15 per mensem can rise to Rs. 25, if they give satisfaction and show good results. Assistant teachers on lower salaries are taken from the pupils of vernacular and Anglo-vernacular schools, and those on higher salaries are men who have matriculated or have finished the high school course,

or have, by their long service, experience, and satisfactory work, established their claim to promotion. On the 31st March 1882 there were 418 posts of teachers with salaries varying from Rs. 12 to Rs. 25 per mensem, and 262 of them were held by persons who had not gone through or passed a training school course; but most of them have been in the Department from its very beginning, and some of them have done their work fairly.

Expenditure on primary education.

45. The following statement shows the expenditure from all sources on primary education :—

Class of Institution.	Provincial revenues.	Local rates or cesses.	Municipal grant.	Fees.	Other sources.	Total.	Average annual cost of educating each pupil.			
							Total cost.	Cost to provincial revenues.	Cost to local rates and cesses.	Cost to municipalities.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Government. English and Vernacular .	1,23,610	53,222	598	13,720	...	1,91,150	7 1 2	4 9 2	2 7 8	0 0 4
Aided. English . . .	940	...	...	218	440	1,598	31 15 4	18 12 9	13 2 7	...
Aided. Vernacular .	3,088	120	120	12,516	704	16,548	4 1 3	0 12 2	3 4 7	0 0 6
Total .	1,27,638	53,342	718	26,454	1,144	2,09,296	6 11 7	4 1 7	2 9 7	0 0 4

The students in the English classes of the Anglo-vernacular schools are taken together with those in the vernacular classes, as the schools cannot be divided with reference to the classification of studies. The expenditure and cost per head, and especially the Government portion of them, would have been smaller if the higher salaries, varying from Rs. 50 to 100, of the head masters of the Anglo-vernacular schools had not, under the new classification, become chargeable to primary education. The establishments of these schools are wholly paid from the provincial funds.

Fees.

46. Only girls, Mahar and Mang boys, children of the aborigines and stipendiary scholars, are exempted from payment of schooling fee. In Government primary schools the monthly rates vary from one anna to four annas. Pupils under vernacular standards I and II pay one anna; and under vernacular standards III to VI pay two annas. In one district those under standard II also pay two annas. Under Anglo-vernacular standards I and II they pay four annas. In the practising school attached to the training college the fees are charged at half the rates. In four out of the six districts re-admission fee is levied from boys wishing to re-enter the schools. The monthly fee is recovered before the 15th of the month for which it is due. No arrears are allowed, and schoolmasters are prohibited from paying the fees of their pupils. During the year 1881-82 the total amount of fees collected from boys under primary education in the Government schools was Rs. 26,144-8-6. The receipts are applied to the benefit of the school to which they belong. Those belonging to vernacular schools are kept with the committees of those schools who regulate the expenditure. Those belonging to Anglo-vernacular schools are in the first instance paid into the Government treasury, and sanctioned expenditure is drawn on bills. The rates of fees in schools aided by fixed grants vary from half an anna to eight annas in the case of native schools and from four annas to six rupees in the case of Eurasian and European schools. In all instances the fees constitute the contribution of the parents of the children towards the expenses of the schools, and are managed by the school committees. In the case of indigenous schools the rates vary from one anna to one rupee per mensem. But they are not punctually recovered, and

the masters do not solely depend upon money payments, nor expect to get the whole of the amount due to them.

Scholarships and prizes.

47. There are 95 scholarships to be held by boys of vernacular schools in Anglo-vernacular classes of the Anglo-vernacular schools, and about 35 scholarships to be held by boys of Anglo-vernacular schools in the middle-school sections of the high schools. The value of a scholarship of the first class is Rs. 4 per month, the qualifying standard for it is the fourth vernacular, and the qualifying age not more than 13 years. The value of a scholarship of the second class is Rs. 5 or 6 per month, and the qualifying standard is the second Anglo-vernacular, and the qualifying age not more than 15 years. No scholarship is awarded to a student in his native town, and hence they are strictly open to pupils of affiliated schools. On the 31st March 1882 the number of scholarships filled up was 89 in the Anglo-vernacular primary schools, and 25 in middle classes of the high schools. Boys of private schools also can compete for the above scholarships. Prizes in books are annually awarded to the best pupils in each of the classes in the primary schools—Government, aided, and inspected. In Government schools the cost of the books is paid from the fees of the schools, and is calculated at one and a quarter anna per head on the total number of boys learning vernacular, and of two annas per head on the number learning English. In the case of aided and inspected private schools the cost of the books is paid by Government.

Special measures adopted for the education of Muhammadans.

48. There are no special measures adopted for giving primary instruction to—

(*a*) *Sons of native chiefs.*—In fact, there are no native Chiefs in Berar. But special measures are adopted for the education of—

(*b*) *Muhammadan boys.*—Out of the 461 Government schools for primary education 56 are Urdu, attended by 2,695 boys. For the study of English, Anglo-Urdu classes are attached to the two high schools and placed under the Urdu teachers of those schools, who have not many boys to teach in the middle and upper sections of their own schools. Seventeen scholarships are specially reserved for the students of the Anglo-Urdu classes in the high schools. Owing to this special provision made for the education of Muhammadans, the percentage of Muhammadan lads under instruction in the Urdu and Marathi primary schools to the Muhammadan population is higher than in the case of Hindus. The percentage of the male population of Hindus to the total male population of the province is 92·9, while that of the Muhammadans is 7·04; but the percentage of Hindu male scholars to the total population of Hindu is 1·9, while that of Muhammadans is 4·07. There are no special measures taken for the education of (*c*) peasants.

Section C.—Secondary Instruction.

[*a.*] *Middle Schools.* [*b.*] *High Schools.*

Definition of middle education.

49. Instruction given in a course of three years preparatory to the high school course of two years is termed middle education.

Its extent.

50. The whole of the three years' course is taught only at two places, and portions of it at three more; four of these are district stations, and one the largest town of its district.

Number of middle schools.

51. The five middle schools are all Government schools; two of them are sections of the high schools at Akola and Amraoti, which teach the whole course of three years, and the other three are classes under the lowest standard of the middle course attached to the Anglo-vernacular primary schools at Ellichpur, Basim, and Malkapur.

The number of pupils learning the three standards on the 31st March 1882 was as follows:—

Schools.	7th standard.	8th standard.	9th standard.	Total.	Total in 1870-71.	
					Schools.	Scholars.
Akola	52	34	13	99	44	3,638
Amraoti	43	37	30	110		
Ellichpur	9	...	...	9		
Basim	10	...	...	10		
Malkapur	14	...	...	14		
TOTAL	128	71	43	242	44	3,638

The percentage of pupils under middle education to the total population is ·009.

Subjects of instruction, &c.

52. The subjects taught in the middle course are vernacular prose and poetry, vernacular grammar, arithmetic, Euclid, algebra, classical language (Sanskrit, Persian, or Latin), history of India and England, geography of the four quarters, English prose and poetry, translation from and into English, grammar and etymology. All the pupils learn English with their vernaculars, which in the case of 232 pupils is Marathi, and in the case of 10 Urdu. They also learn one of the classical languages. The text-books used for the middle school course are given in Appendix B.

Standards.

53. The standards of examination for the middle class course are VII, VIII, and IX, of those given in Appendix A, with drawing, in addition, in two of the schools. The number of pupils passed in each of the standards in 1881-82 was:—

Standard VII.	Standard VIII.	Standard IX.	Total.
70	39	23	132

Libraries and apparatus.

54. As the middle-class schools are not separate institutions, but classes in the high and Anglo-vernacular schools, they have no separate libraries and apparatus. Each class has its full complement of desks, benches, and black-boards, and each teacher has a table and chair.

School accommodation.

55. The schools are located in the buildings of the high and Anglo-vernacular primary schools, and the accommodation is now not sufficient for the high and middle, or middle and primary school-boys in any of the buildings. With reference to light and ventilation the accommodation is suitable.

56. There is no arrangement made for training teachers for the middle-school classes, nor is one necessary for such a small province like this. Only graduates and under-graduates are employed, and their pay varies from Rs. 50 to Rs. 125. For their number, *vide* paragraph 66.

57. The following statement will show the expenditure from all sources on middle-school education during 1881-82:—

Class of Institution.	Provincial Revenues.	Fees.	Total.	Average annual cost of educating each Pupil.		
				Total cost.	Cost to Provincial Revenues.	Cost to Local Rates or Cesses (fees.)
	Rs.	Rs. A. P.	Rs.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Government middle	11,566	501 0 0	12,067	58 0 2	55 9 8	2 6 6

The expenditure and cost per head appear large on account of the salaries of the three head masters of the Anglo-vernacular schools being wholly debited to the three middle-school classes taught by them. If the classes had not been formed, their salaries would have been debited to primary education.

Fees, their rates, &c.

58. Excepting scholars, all the students of middle-school classes are required to pay fee at the rate of eight annas per mensem. The total amount realised during 1881-82 was Rs. 1,062. The amount is collected within the 15th of the month for which it is due, and paid into the treasury, and drawn on bills when required.

Scholarships and prizes.

59. The scholarships for students of middle-schools tenable in the high schools are either some of the 42 sanctioned for the middle and high school classes, or the 10 scholarships sanctioned for proficiency in the vernaculars. Prizes in books are awarded every year to such of the pupils of these classes as gain the highest marks in the annual examinations.

Special arrangement for the education of Muhammadans.

60. There is no special arrangement made for middle-school education of sons of native Chiefs or peasants. For the education of Muhammadans there is an Urdu and Persian teacher attached to each of the high schools, and there are seven special scholarships reserved for Muhammadan students to be held in the middle and upper divisions of the high schools, and four scholarships for proficiency in Urdu.

High school education.

61. High education comprises instruction given in the class preparing for the matriculation examination and in the one below it.

Its extent.

62. It is given only in two schools and to pupils forming ·002 of the total population.

High schools.

63. The two schools are located at Akola and Amraoti, and on the 31st March 1882 they had 61 scholars on the rolls under the two standards, all learning English, besides Marathi and Sanskrit; none of them had taken up Persian or Latin. The text-books used for the course are given in Appendix B.

Departmental standards of examination.

64. The subjects of the 10th standard are given in Appendix A, and those of the matriculation standard are given in the Bombay University Calendar. During the year 1881-82, 20 students passed in the 10th standard, and 4 in the matriculation examination.

Libraries and apparatus.

65. The libraries of the high schools are well furnished with books on all subjects. The total number of volumes is 639 in the Akola and 605 in the Amraoti High School, and they cost about Rs. 3,500 and 2,700 respectively. The books are used by the teachers, and are issued to the students also. The high schools are also furnished with a set of mechanical, philosophical, and chemical apparatus, and these are used when the teachers explain and illustrate the subjects of natural science. The apparatus supplied to the Akola school cost about Rs. 2,100, and that to the Amraoti school about Rs. 1,722-8-0. Globes and the necessary number of maps have also been supplied. The usual school furniture, consisting of desks, benches, and black-boards, is well supplied to all the classes.

Arrangement for training teachers.

66. The teachers in the high school are all graduates and under-graduates of the Bombay University, excepting the European head master and the Urdu teacher in the Akola High School, and have not received any further special training. If only one teacher be counted for each of the two high school classes, the total number of teachers in the high schools would be only four. But as the teaching in the upper and middle classes is conducted on the professorial system, and as there are teachers of special subjects for all the classes, it is difficult to make any separation between the high and middle school teachers, the total number of whom on 31st March last was 16, their salaries varying from Rs. 50 to Rs. 400. The lower assistants can rise up when opportunities occur, but the higher teachers have no prospects in the Department.

67. The following statement shows the expenditure from all sources on the high school classes. It has been calculated on the amount of time devoted by the several teachers to these classes and the share of other expenditure in proportion to the number of students in them :—

Expenditure.

Class of Institution.	Provincial Revenues.	Fees.	Total.	Average annual cost of educating each Pupil.		
				Total cost.	Cost to Provincial Revenues.	Cost to Local Rates and other Cesses (fees).
	Rs.	Rs.	Rs.	Rs. A. P.	Rs. A. P.	Rs. A. P.
GOVERNMENT.						
English	11,817	144	11,961	237 12 8	234 14 10	2 13 10

68. The rates of fees for the two classes are 12 annas and 1 rupee respectively, and none but stipendiary scholars are exempted from payment. The collections are credited into the treasury as in middle schools. In 1881-82 they amounted to Rs. 377-4-0.

Fees.

69. There are nine scholarships, each of Rs. 20 per mensem, for the matriculated students of the high schools to be held in the arts and science colleges of Bombay; three to be awarded every year, and each tenable for three years. They enable the successful students of the high schools to complete a college course if they be intelligent enough. On 31st March 1882 there were eight of these scholarships filled up. Prizes in books are awarded to the best students after the annual examination, and paid for from the fees of the schools.

Scholarships and prizes.

SECTION D.—COLLEGIATE INSTRUCTION.

70. There are no colleges in the Hyderabad Assigned Districts.

SECTION E.—FEMALE EDUCATION.

71. It has already been stated that at the end of March 1881, there were only 12 schools remaining in the province. The following statement will show their former and present state :—

Number of schools, Government, aided, and unaided.

Description of Schools.	Schools.		Scholars.	
	On 31st March.		On 31st March.	
	1871.	1882.	1871.	1882.
Government schools	27	8	671	269
Private schools receiving fixed monthly grants	...	3	...	87
Private Mission schools	...	1	...	12
TOTAL .	27	12	671	368

All the schools are primary and for natives. Of the twelve schools, nine are Marathi and three Urdu. Three or four of these schools are simply struggling for existence, and it is doubtful whether they will live long. One noticeable feature in the present state of the schools is that four out of twelve are aided and inspected, while in 1871 they were all Government.

72. Besides the above there are three more aided schools for primary education in English for the children of Europeans and Eurasians; they have been included under aided boys' schools (*vide* paragraph 34), but out of 51 pupils attending them 32 are girls. There are 53 girls attending Government boys' schools.

Mixed schools.

73. The subjects taught in the schools are reading, writing, and arithmetic, and, where practicable, sewing has been introduced. The instruction is all of the most elementary kind. The text-books used are the first three Readers of the Bombay series, and sometimes the Berar Modi and Balbodh Readers are also used. It has not been found necessary to use books on other subjects.

Subjects of instruction and text-books.

74. Besides schools no other arrangement exists for promoting female education in Berar.

Other agencies for promoting female education.

75. The standards for Marathi girls' schools are given in Appendix A. None have been framed for Hindustani schools, but the girls are examined in the same subjects and books of equal difficulty. The results of examination for the year 1881-82 are given below :—

Standards and results of departmental examination.

Schools.	Standards.				Total.
	I.	II.	III.	IV.	
Government schools	38	22	11	7	78
Private schools receiving fixed grants	15	13	4	1	33
Mission schools	...	...	...	...	...
TOTAL	53	35	15	8	111

76. As the girls' schools are few, and as there is no prospect of their number rising, it has not been thought necessary to train a special class of teachers for them, either of males or females. The girls themselves are very young, and their parents evince no desire to keep them longer in schools, and hence no necessity has been felt for having female teachers. Some of the male teachers are as popular with the people as female teachers are ever likely to be, and in point of efficiency are superior to females. An attempt was made to place one of the schools entirely under females educated up to the 4th standard in the same school; but it failed. It is not easy to get women of respectable family and under proper protection to undertake the duties of school mistresses, and it is not safe to employ other women. The system of training the husband for a boys' school and the wife for a girls' school, and afterwards appointing both of them in the same town, will, it is believed, produce more satisfactory results, but in Berar it is not possible to get husband and wife to be trained at once, and until this becomes practicable, it would be better to have male teachers of unexceptionable conduct and popularity.

Arrangement for the training of teachers, male and female, &c.

77. The income, which also represents the expenditure from all sources on female education, is shown below :—

Income and expenditure.

Class of Institution.	Provincial Revenues.	Local Rates or Cesses.	Municipal grants.	Subscriptions.	Other sources.	Total.	Average annual cost of educating each Pupil.			
							Total cost.	Cost to Provincial Revenues.	Cost to Local Rates and Cesses.	Cost to Municipalities.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Govt.—Vernacular	1,433	863	496	...	...	2,792	10 9 2	5 6 10	3 4 3	1 14 1
Aided— Do.	312	...	150	150	120	732	7 2 10	3 0 11	2 10 4	1 7 7
TOTAL	1,745	863	646	150	120	3,524	9 10 1	4 12 3	3 1 6	1 12 3

78. No fees are as yet recovered from girls either in Government or aided schools; but it has been recently ruled by the Resident that in schools the expenses of which

Fees.

are not partly paid by municipalities or private bodies, fees may be charged and the schools treated as Government boys' schools.

Prizes and scholarships.

79. Prizes in books are awarded to the best girls in Government, aided, and inspected schools at the time of the annual examination, and the cost of them paid by Government. No scholarships are sanctioned for girls, as all the schools are elementary, and the girls are not expected to leave their villages and go to prosecute their studies at a higher school if one be established for them.

Section F.—Supply and Distribution of Text-Books.

80. For the supply and distribution of text-books one central book depôt has been maintained at Akola, and 24 branch depôts at other stations and towns. English books and books printed and sold by the Bombay Education Department are obtained from the Bombay Depôt, and Urdu books are obtained from the North-West Provinces and the Punjab. The branch book depôt keepers are masters of Government schools, and they get a commission of five per cent. on the sale proceeds. Schoolmasters in towns and villages buy the books required for their pupils from the branch depôt-keepers. This arrangement has been found to work satisfactorily. During the year 1881-82 the transactions of the book department were as follows:—

Language.	Balance on 31st March 1881.				Purchased during the year 1881-82.				Sold during the year 1881-82.				Balance on 31st March 1882.			
	Copies.	Value.			Copies.	Value.			Copies.	Value.			Copies.	Value.		
		Rs.	A.	P.		Rs.	A.	P.		Rs.	A.	P.		Rs.	A.	P.
English	6,929	3,335	1	0	3,399	1,558	10	4	3,587	1,578	6	4	6,741	3,315	5	0
Marathi	76,475	8,411	13	9	22,185	5,962	13	0	50,336	8,037	6	5	48,324	6,337	4	4
Sanskrit	2,962	1,028	0	0	200	209	8	0	180	202	15	6	2,982	1,034	8	6
Persian	218	50	2	3	83	32	6	9	94	22	10	3	207	59	14	9
Urdu	7,727	1,764	10	10	3,066	285	1	0	4,059	557	3	3	6,734	1,492	8	7
Total	94,311	14,589	11	10	28,933	8,048	7	1	58,256	10,398	9	9	64,988	12,239	9	2

The money realised from the sale proceeds is credited to Government, and the Curator's establishment and the cost of the books are paid from general revenues.

81. A text-book committee was formed in 1881, consisting of three European and six native members, under the instructions contained in the Government of India's Resolution No. 1—3-13, dated the 10th January 1881. The committee has revised two out of the three reading books of the Berar Education Department, and fresh editions of them have been printed.

Physical education.

82. In 1872-73 an attempt was made to introduce physical training into the schools, and some apparatus was purchased for the Akola High School. In 1876-77 a more complete set of apparatus, both on English and native models, was provided for both the high schools and the training college. Physical education was made compulsory in the case of students of the latter institution, and introduced as one of the subjects of their college course. In 1877-78 six gymnastic teachers were appointed, one for each district, to give instruction and to superintend the work of masters where the people had, with or without the aid of Government, open gymnasia in connection with their schools. Masters sent from the training college have popularised the scheme, the people have taken great interest in it, and have contributed largely for purchase of apparatus, &c. Their contributions during the years 1879-80 and 1880-81 amounted to nearly Rs. 1,400. On the 31st March 1882 there were 120 gymnasia or play-grounds attached to primary schools besides those for the high schools and the training college, and they were all provided with *malkhams*, dumb-bells, *karelas*, *hatas*, and many of them with horizontal and parallel bars.

83. No special provision is made for moral training, but this is indirectly included under the usual school training, as the reading books contain pieces

on all subjects relating to man's duty towards God, himself, his relations and friends, and towards the lower animals. In many of the lessons the moral is distinctly pointed out or the pupils made to deduce it from the stories read.

SECTION H.—GRANTS-IN-AID.

84. The systems adopted in Berar for aiding private schools are two; *viz.*, lump grant system and result grant system. Under the former a fixed sum is paid every month to the managers of a school, and under the latter the grant is paid to the master of the school once a year, according to the number of pupils passed under the several heads of the standards. The grants under the former system are very much larger and give a greater stability to the schools, but they have not been found to produce adequate results. The teachers are responsible only to the managers who appoint them, and the results of Government inspection seldom affect their status. Hence there is no progressive improvement and the schools lag behind. Though liberally aided, they have not been found to compete with schools of the same class managed by Government in efficiency, and, on the whole, they have been more expensive than Government schools. Under the latter system the schools earn nothing more from Government than what they become entitled to under the rules, and the teachers have therefore to be more careful to gain the largest amount by passing the largest number of pupils; but the number of pupils in these schools is generally small, and the best teacher cannot expect to get as much grant as would cover half the ordinary cost of his labours. Hence his interest in his profession is not permanent, and he gives it up at pleasure or combines with it others more or less lucrative. The schools, therefore, are less lasting than those aided under the lump grant system, but more repaying.

Rules for administering each grant.

85. The rules for administering each of the two systems are given in Appendix D. They are all intended for primary schools teaching a course of four years. No higher education is expected to be taught in any of the existing schools.

The amount of the grant payable, &c.

86. The following statement will show how far the grants sanctioned are sufficient or otherwise. It does not include all the aided schools.

Kind of School.	No. of Pupils on roll on 31st March 1882.	Nature of instruction given.	Monthly contribution of the people, including fees.	Monthly Government grant sanctioned.	Remarks.
			Rs. A. P.	Rs. A. P.	
Ellichpur, European and Eurasian, English (mixed)	11	Primary in English.	10* 0 0	50 0 0	* This sum is paid in shape of fees and expended by the Committee on contingencies, rent, &c.
Yeotmal, European and Eurasian, English (mixed)	24	Do.	65 0 0	65 0 0	
Akola, European and Eurasian, English (mixed)	16	Do.	36 10 0	30 0 0	
Amraoti, Mission, Vernacular (boys)	51	Primary in Vernacular.	30 0 0	30 0 0	
6 Village schools, Vernacular (boys)	117	Do.	36 3 4 Average per school.	36 3 4 Average monthly grant.	
10 Vernacular indigenous schools for boys which obtained the highest amount of result grants	514	Do.	10 0 0	37 1 0 for 10 schools, or Rs. 3-12-0 per school.	
3 Girls' schools (Vernacular)	87	Do.	25 0 0	25 0 0	

It will be seen that, for the same kind of instruction, grants at varying rates have been given to the same class of schools. The Akola Eurasian School gets Rs. 30, the Ellichpur School Rs. 50, and the Yeotmal School Rs. 65. The schoolmistress of Akola, who is well spoken of, gets Rs. 40 per mensem, with free lodging; the mistress at Ellichpur gets Rs. 50; and each of the two mistresses at Yeotmal Rs. 40. Government pays half the expenses or more, and the expenses themselves vary considerably.

The master of each of the six village schools was appointed on the same salary as that paid to the master of a Government school of the last class, and as the number of pupils taught by him was smaller, and the results of his teaching not so good as in the case of Government schools, the grant must be held to be at least sufficient. Each of the ten indigenous schools taught on an average 51 pupils, and received a monthly grant of about Rs. 3-12-0 for results not less satisfactory than those of the six village schools or the Amraoti Mission School. In Bengal the average amount of grant given to a school was in 1880-81 Rs. 8-8-0, while that given to a school in Berar in 1881-82 was Rs. 16-9-6.

The three girls' schools get from Government half the cost of their maintenance, and the salaries of masters are the same as those of masters of Government schools of the last class. For the instruction given, masters on higher salaries are not required, and the grants, therefore, are sufficient.

Section I.—Inspection and Control.

87. The general control over all the Government schools is vested in the Director of Public Instruction, but the vernacular or village schools are placed immediately under the control of the Deputy Commissioners. The Anglo-vernacular schools are under the immediate control of the Educational Inspector, and the high schools and the training college are under the control of the Director of Public Instruction.

(*a*) Examinations are held by the officers of the Educational Department only. The Director of Public Instruction, with the assistance of the Educational Inspector and the Deputy Inspectors, examines the high schools and the training college, the Educational Inspector examines the Anglo-vernacular schools, and the Deputy Inspectors examine the primary schools, Government, aided, and unaided. The Director of Public Instruction also inspects as many of the Anglo-vernacular and Government and private vernacular schools as he can while on tour, and the Educational Inspector similarly inspects the vernacular schools.

(*b*) Deputy Commissioners and their subordinates visit schools and look into their general state and progress, find out their wants, point out defects, and take steps to promote their interest.

(*c*) Every village school has its own committee, consisting of three or more members, one of whom is the president. The committee is required to visit the school at least once a month as stated in the rules for their guidance, given in Appendix E.

Schools aided by fixed monthly grants have their own committees of management. They raise and control the funds, appoint the masters and superintend their work, leaving it to the Educational Department to hold a thorough examination once a year. The indigenous schools have no committees, being entirely managed by their head masters.

(*d*) No other agencies exist for supervising schools.

Each Government and aided school is thoroughly examined once a year, and afterwards as often visited by the inspecting officer as is possible. Each of the six districts has a Deputy Inspector for the inspection of Marathi schools. There is a Deputy Inspector for all the Urdu schools, and there is an Inspector for all the Anglo-vernacular schools in the six districts. The area of each inspecting officer, the number of schools and scholars he had specially to examine,

and the average duration and extent of his annual tour during the year 1881-82, will be learnt from the following statement:—

Inspecting Officers.	Area of the district in square miles.	No. of schools in the district on 31st March 1882.	No. of pupils in the schools at the time of the examination.	No. of days in the district.	Miles travelled. By rail.	Miles travelled. By road.	Miles travelled. Total.	Description of Schools.	No. of Schools inspected. Twice and more than twice.	No. of Schools inspected. Once.	Total No. of visits to all schools.	Distance travelled by ordinary road for each visit.
1	2	3	4	5	6	7	8	9	10	11	12	13
Educational Inspector .	17,711	22	3,969	154	1,096	1,046	2,142	Government . . .	...	167	167	6·2
Deputy Educational Inspector, Akola.	2,660	101	5,635	163	254	985	1,239	Primary {Government.	10	99	119	4·6
		130	1,565					Private .	...	95	95	
		1	58					Jail school . .	1	...	2	
Deputy Educational Inspector, Buldana.	2,804	76	3,147	177	36	1,545	1,581	Primary {Government.	81	...	164	7·4
		82	917					Private. .	...	44	44	
Deputy Educational Inspector, Basim.	2,958	57	2,217	134	...	1,330	1,330	Primary {Government.	58	...	116	8·7
		37	548					Private. .	...	36	36	
		93	5,484					Primary {Government.	41	56	145	
Deputy Educational Inspector, Amraoti.	2,759	69	1,009	159	66	1,188	1,254	Private. .	3	45	52	8
		1	74					Jail school . .	1	...	2	
Deputy Educational Inspector, Wun.	3,907	46	1,956	159	...	1,263	1,263	Primary {Government.	46	2	105	10·6
		36	208					Private. .	...	14	14	
Deputy Educational Inspector, Ellichpur.	2,623	72	3,315	159	...	1,358	1,358	Primary {Government.	48	27	133	7·6
		64	922					Private. .	1	43	45	
Hindustani Deputy Inspector, Hyderabad Assigned Districts.	17,711	*56	2,730	196	391	1,117	1,508	Primary {Government .	4	52	64	14·1
		30	308					Private .	...	17	17	

* These schools are counted twice,—once under their respective districts for the District Deputy Inspectors, and again for the Hindustani Deputy Inspector.

The above statement (columns 2, 3, and 4) shows the extent of work of each of the inspecting officers named. Every officer of the Department visits other schools besides those specially assigned to him, but his inspections are not so searching as those of the officer who has the sole charge of the schools. The code of rules for the guidance of inspecting officers regarding their tours and examinations is given in Appendix E. The examinations are as thorough as they can be expected to be. Each pupil is questioned individually, and unless he obtains 33 per cent. of the marks under each head of the standard, he is not declared to have passed. The progress of each pupil is also tested with reference to his total standing in the school and in the class, and the teacher is held accountable for any inadequacy.

The inspecting officers when at head-quarters are required to write for the Berar School Paper, a monthly periodical intended for the instruction of schoolmasters and school committees, by placing before them some information on school and other subjects. No other special work is required of them during the period.

Cost of inspection and control.

88. The cost of inspection and control for the year 1881-82 is shown in the following table:—

Heads.	General Revenues. Rs.	A.	P.	Educational Cess. Rs.	A.	P.	Total. Rs.	A.	P.	Percentage on Total Expenditure.
Direction	18,420	15	3	...			18,420	15	3	5·4
Inspection	28,802	2	4	449	1	1	29,251	3	5	8·6

Section J.—District and Branch Committees or Local Fund Boards.

89. There are no district and branch committees of any kind in Berar.

Section K.

Grant or aid by municipal bodies.

90. Only one municipality in Berar, that of Ellichpur, has undertaken to maintain and control schools. Municipal resources are stated to be too small or insufficient for works of conservancy and improvement. The Amraoti Municipality used to pay the rents of the buildings hired for the Government Anglo-vernacular and vernacular schools in the town, but it has now ceased to do so for want of funds. The Municipalities of Akola, Amraoti, Khamgaon, and Basim pay half the cost of the girls' schools at those places, as under the instructions of the Government of India

these schools could not be maintained without this assistance. The Ellichpur Municipality pays for the maintenance of one primary school wholly and for that of another partially, or Rs. 19½ per mensem. The management of all these schools, however, has been left to the Educational Department.

SECTION L.

Withdrawal of Government from the direct management of schools or colleges.

91. There are no colleges in Berar, and it has not been found practicable during the short period of the existence of the Department to withdraw Government aid from schools except by closing them; nay, for some years after the formation of the Department, it was the policy to enter into competition with indigenous schools and to absorb them bodily into Government schools, appointing the masters of the former as assistant masters in the latter. An impression was produced that to get employment in the Educational Department it was simply necessary to start a school in opposition to a Government school. This policy was hurtful to private as well as to Government schools. The ignorant masters of the former had no other motive but to take away boys from Government schools, and their appointment in Government schools had the effect of lowering the efficiency of those schools. The Department established two high schools and numerous middle-class schools, and it became necessary to have good primary schools to feed them, the indigenous schools being quite incapable of assisting. The people might have been induced to contribute a little towards the expenses of a high school if the two schools had not been opened by Government in the first instance. There is, however, no influential private agency in Berar, and if Government were to withdraw its aid from any of the high schools, it is not probable that one equally efficient will be established in its place. No private schools for secondary education were ever started to compete with Government schools,—nay, no private effort was made to replace any of the 30 Anglo-vernacular schools which Government closed for want of appreciation. Indigenous schools for elementary instruction have sometimes been opened in places where there were Government schools, but nowhere have they been found to satisfy the local wants, and whenever a desire was expressed to withdraw the Government school, to give greater scope to the private school, the people gave up their connection with the latter through fear of losing the former. The people pay educational cess, and say they have a right to ask for a Government school. Sometimes they have gone so far as to say that they would object to pay the cess if they did not get the promised return for it.

SECTION M.—GENERAL RELATION OF DEPARTMENTAL OFFICERS TO PRIVATE SCHOOLS, &c.

92. There are no Government or private colleges in Berar, and the relations of the educational officers to private schools in competition with Government schools are restricted to inspection under the terms of the grant-in-aid rules. The officers try all in their power to improve the state of the private schools by giving the teachers advice and encouragement, and showing them how to increase the efficiency of their teaching powers and to earn larger grants. Hence all private schools in the province seek Government inspection and aid.

IV.—General Summary and Recommendations.

93. The foregoing memo. will show that education has considerably advanced in this province since the organisation of the Education Department; but there is yet much more to be done. There are in the province 34 towns, each containing more than 5,000 people; 1,443 villages, with population varying from 500 to 5,000 people; 1,883 villages, with population varying from 200 to 500 people; and 2,225 villages, each having less than 200 people. There are 477 Government schools for boys and girls in 415 towns and villages, and 419 private schools in 303 towns and villages in which there are no Government schools. The number of towns and villages in which a Government or a private school exists is therefore 718, and supposing they all belong to the class with more than 500 people, there remain 725 such places without schools. There may be many villages with less than 500 people which would support schools or branch schools. According to the census returns there are 321,432 male children of school-going age (between the ages of 5 and 15), while the number returned as under instruction

is 35,891. Supposing that this number includes very few boys above the age of 14, or below the age of 5, it will be seen that about 89 per cent. of boys of school-going age are not under instruction. So that, taken either with reference to villages or number of boys, the existing provision for education admits of very considerable extension.

94. It may appear desirable to consider the question of extension not by itself, but with reference to a system of national education as affecting the interests and progress of the whole country. The population of each village, town, and city has just been ascertained, and thereby its educational requirements also. From statistics at hand a correct estimate can be easily formed of the extent of education of elementary or secondary class required at any particular place, and the cost of giving it efficiently can be easily ascertained after taking into consideration the localities of the places. After this is done, measures should be adopted to provide for that education.

95. The wants of the province may be thus estimated. It has already been stated that there are 725 villages, each having more than 500 people without schools. There are schools or branch schools at present fairly maintained in such villages, and therefore all of them should have them. If any of the smaller villages or group of villages should apply for a school, promising to keep an attendance of not less than 20 boys permanently, it should be given to it. There will be many small villages able to maintain an attendance of about 20 boys for a few years, or for some seasons, and they should have teachers for those years or seasons. For this purpose about 100 more schools will be required than the number mentioned above. The instruction in the smaller schools will, of course, be most elementary, embracing a course of three or even two years. In larger villages having more than 2,000 people the schools will finish the whole of vernacular primary course.

96. A middle-class school teaching three standards in English in addition to primary course is likely to succeed at places containing about 8,000 people and at smaller zilla and tahsili towns. Probably all such will be municipal towns which will apply for and contribute to maintain middle schools. At present there are 22 Anglo-vernacular schools in the province, besides the two sections of the high schools; but with three exceptions they teach only two standards, and most of them are not as yet capable of maintaining a good class under the 3rd standard. According to the proposal above made there will be about 15 middle-class schools, and they will be enough for the province.

97. There are only two towns in Berar each having a population of more than 20,000 souls; but the larger of them, Ellichpur, situated at the foot of the Satpura, and having but a very small number of educated people, is not a fit locality for a high school. The second town is Amraoti, which, on account of its official importance and commercial activity, appears to be the only place capable of supplementing the provincial portion of the high-school attendance, and the school now in it should be well supported. Akola is losing its official importance, and in a few months more it will be nothing better than an ordinary zilla station, without a sufficient mixture of official element in its poor population for the maintenance of good high-school classes. Its high-school, therefore, if kept up, should be on a smaller scale than the one at Amraoti.

98. The second question for consideration is how to provide funds for the estimated requirements. It is only the extension of primary education, so much wanted, that requires additional funds. The amount of funds will depend upon the system employed for effecting the extension. Can it be done under the cheapest system, *viz.*, of holding out hopes of result-grants to indigenous and private teachers? Experience shows that the scheme will not produce the desired effect. Even under a liberal scale the result-grants to such schools will be very small, and the people cannot afford to pay fees for the maintenance of a tolerably well qualified teacher. Can schools be established in villages under a lump-grant system, Government promising to contribute half the charges? Such schools have failed in Berar, and in other provinces also, and they were never found to give satisfactory results. It was owing to this state of things that induced Government to lay down that

primary education should be provided for, and managed by, its own agency. In paragraphs 48 to 53 of his Despatch No. XXI of 7th April 1859, the Secretary of State for India has observed that "Her Majesty's Government can entertain little doubt that the grant-in-aid system is unsuited to the supply of vernacular education to the masses of the population; that it appears to them, as far as they have been able to form an opinion, that the means of elementary education should be provided by the direct instrumentality of the officers of Government." The levy of an education cess on the land revenue was authorised for this purpose, and has been collected in Berar since 1868. The present income from it is about Rs. 1,00,000 per annum. Out of this sum Rs. 53,000, with a Government grant of Rs. 77,000, are allotted to the establishment of the Government vernacular schools, and the remaining portion of the cess-money is spent on school buildings, furniture, and repairs. It will thus be seen that while 5,585 towns and villages contribute to the education cess, only 415 of them, the largest, derive direct advantage from it. Under a general tax, it may not be possible to ensure equality of benefits derivable from it; but in this instance the tax benefits the upper few at the expense of the lower many. It is desirable to give as much advantage of it to the latter as it is possible to do. There are Government schools at 415 towns and villages, and if the recommendation of having them at all the places having about 500 people be approved of, at least 1,000 more cess schools will be required, and if about 100 itinerant teachers be appointed for the smaller villages, provision for 1,100 teachers will have to be made. A salary of Rs. 8 per mensem, the same that is at present paid to the teachers of branch schools, will be enough for teachers of schools of the smallest class; and taking it for granted that all the new schools required will be of this class, a sum of about Rs. 1,06,000 per annum will be required for them. To make up this sum the balance, Rs. 47,000, of the cess-money now devoted to buildings, &c., should be given, and the Government contribution to vernacular education raised to Rs. 1,00,000, under the terms of the Government of India's Resolution No. 60, dated 11th February 1871. Taking the average of the fee collections of each of the 1,100 new schools to be Re. 1-8-0 per mensem, the annual income will be about Rs. 19,800. Under this proposal a sum of about Rs. 89,800 will be available for the schools, and the balance of Rs. 17,000 can be provided for by utilising the fees (about Rs. 25,000) of the present vernacular schools for paying a portion of their establishments. This proposal leaves no margin for the extraordinary charges of the schools, and it may appear desirable to increase the rate of education cess to 2 per cent., as it obtains in the adjoining provinces of Bombay and Nagpur. The increase will add about Rs. 30,000 to the popular fund, and will be more than sufficient to meet all the ordinary and extraordinary charges contemplated in the scheme.

99. To carry out the scheme successfully, and to encourage the people to bear cheerfully the present, or to impose on themselves additional taxation, it is necessary that they should be allowed to take share in the management of the schools. Each village should have its local committee, and it should have at its disposal the educational cess of the village, the fees, and the Government contribution. There is very little doubt that they will commence to take greater interest in the schools than they do now, and manage the funds entrusted to them, and if properly advised and encouraged, they will augment them or even endow the schools. The cess of the smaller villages which will not support schools permanently should be entrusted to a taluka committee for maintenance of seasonal schools, and for distribution to such of the other village schools as may be in need of help. This committee should also be confided with the work of re-distributing the establishments of the present Government vernacular schools in a fair way, and to place them on a basis adapted to the funds available for their taluka in accordance with a provincial system of primary education. The committee should prepare the budget for the taluka in consultation with the Deputy Inspector. It will be seen that the proposal for extension of primary education is based, as far as funds and management are concerned, on a system of grants-in-aid, Government contributing a fixed sum, and the people making up the rest of the necessary expenditure from the education cess, from fees, contributions, from town funds, proceeds of local taxation, and subscriptions. Government should fix the limit of the salary of the master of the

smallest school to be not less than Rs. 8, and authorise or rather desire the local and taluka committees to raise it, and to provide the necessary staff of assistants according to the number of pupils to be educated and the kind of instruction to be imparted. Government must undertake the duty of paying the salaries of the teachers through its treasuries; for, unless this is done, there will be no confidence in the working of the system, and the educational service will be the least coveted. The educational cess is collected and kept by Government; the fees may be ordered to be paid into the treasury every month, and the other items which will have to make the total of the cost may be ordered to be paid into the treasury in advance for three or six months.

100. It is proposed to establish 1,100 new vernacular schools, and the proposal involves the substitution of Government schools in place of 303 private schools situated in places where there are no Government schools. The object of this is to equalise the advantages of the payment of education cess by the people. The object of the cess was not only to provide means for extension of elementary instruction, but to relieve the people of any additional heavy burden of direct payment in the shape of subscriptions or fees. In other provinces the cess-payers are either exempted from payment of fees, or are required to pay nominal fees. In Berar every pupil without exception pays fee, and it is not quite nominal. But the people of villages which have no Government schools pay cess along with others, and have to pay to the indigenous master twice or four times as much fee as their fortunate neighbours have to pay in Government schools. This is sheer injustice to them, and is caused by Government having for some reason or other found themselves unable to extend to them the education which they desired, and for which they already pay. The case of private schools in places where there are Government schools is a different one. They are generally situated in larger villages and towns in which one Government school will not supply the demand, unless Government undertook, as it should do, to meet it by having the necessary supply of branch schools, and equalising the people's share of expenditure on education of the same kind. There would, of course, be no objection to call upon the well-to-do non-agriculturists to pay something more in the shape of fees either by Government, or by municipal or town committees, undertaking to provide means for their towns.

101. By the substitution of schools managed by committees appointed or approved by Government, and assisted in certain matters, it is not proposed to do away at once with the indigenous or private teachers having schools. They will, no doubt, be very glad to avail themselves of the system of fixed salaries, which Government will be prepared to give under the proposal, and as long as they do the work which people require, and which Government is anxious to have performed intelligently, they should not be disturbed.

102. It is essentially necessary that the instruction to be given to the masses should be quite intelligible to the people, practically useful, popular, and complete in itself. The primary instruction will, of course, be connected with secondary instruction; but the two courses should not be part and parcel of one imperceptibly mingled. The first has a prior and independent function to perform, and should not be allowed to be absorbed into the second, as some of those, whose ambition it is to go up to the top of the ladder, would wish to have. If the course of primary instruction be shaped so as to give effect to their wishes, there will be great risk of its becoming ineffective and unpopular with the masses. Instruction imparted in indigenous schools is generally taken to be the standard of what the people want, and to a great extent this is correct. The subjects of it are almost the same throughout the whole of the country, but the methods of teaching them may be found to be different in different parts. The endeavours which have been made to improve the methods in Berar have met with the approval of the people, and they are willing to accept whatever more can be usefully added to the instruction of indigenous schools. The present third standard, minus the little grammar that is taught, plus simple questions in simple proportion, without fractions, will be all that the masses will care for, and should form the lower primary course. Two more yearly courses should constitute the upper primary course. Students willing to learn English should be allowed to do so after passing in the fourth standard,

in which they will learn elementary grammar of their own language, and will thus be able to proceed with English systematically and with greater ease. The fifth standard without English should be the final standard of the upper primary course. A village of an ordinary size will, of course, require the first three standards; but there will be many small and out-of-the-way villages which will be contented with the second standard, and this, with arithmetic up to division and more practical use of the tables, will be something not quite worthless.

103. The inspection of the schools should be entirely entrusted to Government Inspectors, and the number of schools in the charge of each should not be more than 150. His inspection should be thorough and tending to promote the usefulness of the instruction imparted in all the schools, and the result of the inspection, with a consideration of the circumstances producing it, should always affect the position of the master. What Government should care for is, not instruction of any sort, whether it costs anything or not, but such instruction as will really benefit the people. In the memo. of statistics it has been stated that most of the indigenous schools are of very uncertain tenure, and with many of them the people have put up simply because Government have been unable to comply with their wishes. There would be no objection to authorise the school committees to appoint their own masters; but proved inefficiency should not be tolerated by Government, even if it be supported by the people on account of township, relation, caste, &c.

104. It will not be possible or even necessary to train teachers for the numerous small schools. For them the masters of larger schools may be allowed to train their grown-up pupils in the fifth and sixth standards without English, and in some knowledge of school-keeping and practical teaching, and they should be allowed Rs. 25 for passing each student. The students passed should be granted certificates by the Inspectors, and the school committees will then be at liberty to employ them on salaries to which they may have become entitled. For places of Rs. 12 and more, men should be trained, as at present, in the training college.

105. The selection of the members of the school committees should, if possible, be made by the people themselves triennially. In towns the committees appointed under the authority of the Commissioner's Book Circular No. XIV of 1881 by Government will also be the school committees. Each of the taluka committees should be composed of six members; three of them may be members of school committees in the taluka, and three appointed by Government. At the triennial elections, the old members may be eligible for reappointment. The president of a school committee should be entitled to a chair in the presence of Government officers.

106. Proper inspection is the soul of efficient working of schools, and the present staff of zilla Inspectors will not be sufficient for the increased number of schools. Assistant Inspectors will be required, and they should be men of education and position, and not mere schoolmasters, who will be little less than a burden upon the teachers themselves. The salary of each Assistant should not be less than Rs. 50, with a travelling allowance of one rupee per diem. This increase will no doubt increase the expenditure on inspection, but not the percentage of it to the total expenditure. The desirability of combining the offices of the Director of Public Instruction and the Educational Inspector may be considered, as the necessity of having two higher officers for the province may appear to be doubtful. If the number of middle-class schools be reduced, one officer will be quite enough to look after them and the high schools.

107. The 15 middle-class schools recommended for the province should be independent institutions or sections, teaching three Anglo-vernacular standards after the fourth vernacular. At Amraoti and Akola they may be middle sections of the high schools, and placed under the immediate superintendence of the head masters; and at other places the vernacular schools may be the primary sections of the middle schools, and placed under the immediate superintendence of their head masters. The lowest salary of the head master of a middle-class school having 50 pupils and more should not be

less than Rs. 75, and it may not rise above Rs. 100. The two assistants in such schools should get Rs. 40 and 30. In schools having a smaller number the head master should have Rs. 50, and the two assistants Rs. 30 and 25. There should be no middle-class school for less than 30 English-learning pupils. These schools will be all situated where there are municipal or town committees, which should be required to look after their management and to contribute at least one-fourth of the cost of their maintenance. The other expenditure should be borne by Government, as the schools will not be merely local, but for one or two talukas. About half the portion of the local committee's share will be made up from fees, if recovered, at the rate of eight annas per pupil. The cost of the Government portion of the establishment of the present Anglo-vernacular schools teaching the vernacular classes should be added to the Government grant to primary education of the province. The towns having middle-class schools will, of course, come in for a fair share of this grant for vernacular education in them in addition to their cess. The Government portion of the cost of the middle-class schools, as proposed, will be more than made up by re-distribution of the present establishment of Anglo-vernacular classes in the Anglo-vernacular schools, and Government may grant the surplus to pay personal allowance to those teachers who now draw more than at the proposed rates. The lowest salary proposed for an assistant in a middle-class school is Rs. 25 per mensem, and matriculated men of Berar and the Bombay Presidency can be easily obtained for it.

108. The high-school course will consist of four standards, terminating with the matriculation standard. It will be possible to reduce the number to three, as the history of the matriculation standard has been reduced; but the Bombay University is exacting, and unless the Bombay authorities see fit to modify the Anglo-vernacular course of that presidency, it will not be judicious to make any alterations in it in Berar. Under the proposed classification each of the high schools will require four teachers, including the head master and excluding the drawing master. The salary of the head master at Amraoti should not be less than Rs. 250, and the three assistants may be on Rs. 125, 100, and 75, and the drawing master on Rs. 50, making the total establishment to be of Rs. 600 per mensem. The salary of the head master at Akola may be Rs. 200 and the other establishment the same. As in the case of middle-class schools, the municipalities should be required to contribute one-fourth the cost of these schools; about half of their share they will be able to make up from fees, if they charge them at the rate of one rupee per pupil. The management of the schools, and the expenditure of the funds of the high and middle schools, may be made over to the municipalities and town committees, and a hope expressed that endeavours will be made to endow the institutions.

109. If the proposal for distributing the Anglo-vernacular standards between the high and middle schools be adopted, it will be necessary to re-distribute the number of scholarships tenable in those schools. It may appear desirable to have on an average three scholarships for each of the classes in the middle schools and five for each of the classes in the high schools.

110. The present standards of studies require revision, and the consideration of the subject has been postponed on the understanding that the Education Commission would lay down some broad lines of demarcation between the primary, middle, and higher courses for the whole of the country. A course of ten years for the whole of school education would appear to be sufficient. Primary education may have five years; three for the lower and two for the upper primary. The lower primary course should be adapted to suit the wants of the masses, and should embrace fluent reading in the Deva Nágari and Modi characters, writing middle-hand in the same, arithmetic including easy sums in proportion, and mental arithmetic for bazaar use, and geography of the province. The upper primary course should include advanced reading, in prose and poetry, with thorough understanding of the subjects, a fair knowledge of the grammar of the pupil's vernacular, a knowledge of the history of the province, if of any importance, and of India, and of the system of government, geography of India and general geography of the four quarters, writing in small hand, arithmetic including compound interest, and a sanitary primer.

111. For pupils wishing to go up to the middle and higher courses, it will not be necessary to finish the whole of the primary course before beginning English; for they will not be able to finish both the courses in five years, nor can they begin it after completing the lower primary course, as their ignorance of the grammar of their vernacular would be a great impediment to their progress. English should, therefore, be commenced after the 4th vernacular standard, and the middle course commencing with it should extend over three years, and should embrace as much knowledge of English as would enable the pupil to understand easy books and write to dictation in a small hand; the whole of arithmetic; advanced knowledge of vernacular prose, poetry, and grammar; advanced knowledge of the history of India and of geography of the world; and introduction to the study of a classical language for those who would wish to enter upon the upper course.

112. The upper or high school course will prepare pupils for the matriculation examination, and embrace the necessary amount of English prose, poetry, grammar and idiom, history of England, with revision of the history of India, algebra, Euclid, geography with map-drawing and use of the globes, principles of natural science, and fair knowledge of a classical language.

113. In connection with the standards it may be mentioned that suitable books are yet required for some of them. For the lower primary classes the readers prepared by the Educational Department, the books on multiplication tables and geography of the province, would appear to be suitable. The three higher vernacular Readers of the Bombay Presidency used in Berar, containing translations of articles or treatises on literary and scientific subjects, are not only too big to be taught within the periods for which they are intended, but too high for the powers of boys and even of masters to comprehend, and hence cannot be taught in schools with profit. It would be desirable to abridge and simplify the matter. Each Reader should be for one year, and, as far as possible, each lesson for one day. A good class-book on the history of India in Marathi, and one on the geography of the world, appear to be wanting. Urdu Readers for advanced classes containing pieces on various subjects do not appear to have been printed anywhere.

114. Female education has not taken root in Berar, and it is difficult to suggest means for encouraging and spreading it. The school registers show that the upper and official classes do not perceptibly take advantage of the schools, and with the lower classes the attendance is a matter of convenience and pressure of the collecting woman. The progress made, therefore, is scarcely perceptible. The official element is mostly foreign, forming family connections with the people of their own country, and hence the young girls after marriage do not reside long in the province, and are seldom found in schools. The natives of the province cannot have much sympathy with the movement until the rising generation has received higher education, imbibed liberal sentiments, and shown bias for educated companions so as to induce the parents of future brides to give them some education. It is doubtful whether any other agency than that of schools will better tend to promote female education for some time to come, and the policy, lately sanctioned by the Resident, of giving schools when applied for, even for small attendance, without requiring the people to contribute half the cost, would appear to be the best under the circumstances. It is probable that if schools or branch schools for 10 or 15 girls be allowed with small establishments, their number will increase, and the increased number will bring female education more before the people and do more for spreading it.

115. The agency of village, town, and municipal committees has been recommended for the management of primary and secondary schools; and if that be employed, there will be very little room for private agency. Of course, smaller sections of the community, such as Eurasians, Parsis, may have separate schools for their children and receive grants-in-aid, but there will be no necessity of starting up private and indigenous schools for general education, except in large towns, the committees in which will not be able to afford funds to satisfy all the educational wants of the people. In such places only Government may have to give grants to private schools. These should be according to results and not fixed, as the teachers being irresponsible persons, and not liable to be dealt with according to their work, it will be an unpleasant duty to lessen afterwards

for ill-success the amount of grant originally fixed. It seems, however, desirable that the standards for aided schools should be the same as those for cess schools, and the rates of grants considerably increased, so as to give to the teacher half the amount of the cost of a school managed by recognised agencies, attended by about an equal number of pupils, and producing passable results. This will give great encouragement to private teachers, who can work efficiently. If the expediency of aiding none but certificated teachers be decided upon, there will be less chance of pupils of private schools making slow and unequal progress. The people cannot as yet properly distinguish between efficiency and inefficiency, and the certificate will be some guide to them to avail of the services of the possessor.

116. The chief points to be considered in placing the educational system of the province on a sound and permanent basis would appear to be: (1) compulsory attendance at school of children of certain age; (2) provision of funds for the necessary number of schools; and (3) recognised agencies for management of schools. It does not appear to be necessary or desirable to use compulsion on the subject of education. The people generally are very willing to take advantage of it when placed within their reach and means, and the number of applications for schools and the dissatisfaction caused by refusing them clearly point that what Government has to do is to satisfy the existing want, and thereby increase the desire for education in the smaller villages, instead of laying down that every child should be educated. Compulsion creates opposition, and, if used, would suppress that free will the growth of which is marked and should be fostered. On this point, therefore, legislative measures appear to be uncalled for.

117. As regards funds, what is wanted for the present is an equitable distribution as suggested above, instead of an immediate increase. Government should increase the allotment for primary education out of the total grant for education instead of cutting down the latter, and laying down that the former is extraordinary, and that its gradual reduction and abolition are contemplated. It is necessary to increase the rate of educational cess to 2 per cent. as obtaining in the adjoining provinces, and if any legislative measure is necessary to do this, it may be taken.

118. The local agency proposed for each town and village for the management and immediate supervision over the schools would appear to be the best. The experience of the working of the present school committees points out that the increased powers which it is proposed to give to the local agencies in the management of education funds will enlist greater sympathy, increase the amount of local contributions, and in many instances elicit a desire for self-taxation, and to give scope to it. It may appear necessary to pass an Act empowering the local agencies to suggest with the consent of the people *measures of a certain description* to increase the funds necessary for the educational wants of their towns or villages. The provisions of the Act applicable to the case will have to be introduced with the sanction of the Resident.

V.—Tabular Statement.

119. The five tabular statements required are annexed. They call for no explanation or remarks.

NARAYAN B. DANDEKAR,

Director of Public Instruction,
Hyderabad Assigned Districts.

AKOLA,

19th August 1882.

Return of Arts Colleges, Schools, and Scholars in the Hyderabad Assigned Districts for the official year 1881-82.

No. of Revenue Districts.	Total area of Province.	No. of towns and villages.	Total population.	Institutions.	University education.	School education, general.			Training Schools, or special schools attached as Departments to General Schools.						Grand Total.	Percentage of		Remarks.
					Arts Colleges.	High Schools.	Middle Schools.	Primary Schools.	Schools of Art.	Medical Schools.	Engineering Schools.	Training Schools.	Industrial Schools.	Other Schools.		Colleges and schools to number of towns and villages.	Male scholars to male population and female scholars to female population.	
1	2	3	4	5	6	7.	8	9	10-*a*.	10-*b*.	10-*c*.	10-*d*.	10-*e*.	10-*f*.	11	12	13	14
				Institutions: For Males	...	2	5	876	...	...	...	1	...	...	884	15·8	...	
				Institutions: For Females	...	...	...	12	...	...		...	...	...	12	·22	...	
6	17,711	5,585	2,672,673	Total	...	2	5	888	...	...	...	1	...	...	896	16·04	...	
				Scholars: Males	...	61	242	(*a*) 35,040	...	...	...	79	...	...	35,422	...	2·5	(*a*) Includes 1 male scholar attending a female school.
				Scholars: Females	...	...	...	(*b*) 469	...	...	...	...	...	...	469	...	·03	(*b*) Includes 102 female scholars attending schools for males.
				Total	...	61	242	35,509	...	...	...	79	...	...	35,891	...	1·3	

Return of Schools and Scholars in the Hyderabad Assigned Districts for the official year 1881-82.

Class of Institutions.	Government Institutions.							Aided Institutions.							Unaided Institutions under regular inspection.							Grand total of institutions.	Grand total of scholars on 31st March.	Grand Total of scholars on 31st March learning			Classification, according to race or creed, of the scholars on 31st March.					Remarks.
	No. of institutions.	No. of scholars on the rolls on 31st March.	Average No. on the rolls monthly during the year.	Average daily attendance.	No. of scholars on 31st March learning.			No. of institutions.	No. of scholars on the rolls on 31st March.	Average No. on the rolls monthly during the year.	Average daily attendance.	No. of scholars on 31st March learning.			No. of institutions.	No. of scholars on the rolls on 31st March.	Average No. on the rolls monthly during the year.	Average daily attendance.	No. of scholars on 31st March learning.												
					English.	A classical language.	A vernacular language.					English.	A classical language.	A vernacular language.					English.	A classical language.	A vernacular language.			English.	A classical language.	A vernacular language.	Europeans and Eurasians.	Native Christians.	Hindus.	Muhammadans.	Others.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28-*a*	28-*b*	28-*c*	28-*d*	28-*e*	29
Arts Colleges,																																
University education. English	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
University education. Oriental	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Schools for General Education.																																
School education. Boys. High schools. English	2	61	50·3	41·5	61	59	60	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	61	61	59	60	1	...	59	1	...	
School education. Boys. High schools. Vernacular	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
School education. Boys. Middle schools. English	5	242	208	172·9	242	217	242	...	...	...	...	...	...	...	...	...	...	...	...	...	...	5	242	242	217	242	...	3	231	7	1	
School education. Boys. Middle schools. Vernacular	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
School education. Boys. Primary schools. English	461	(*b*) 23,305	27,013	19,750	730	30	28,305	3	(*a*) 51	50	42	46	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
School education. Boys. Primary schools. Vernacular								205	(*a*) 4,113	4,058	3,425	...	22	4,091	207	(*d*) 2,672	2,544	2,117	...	35	2,637	873	35,090	730	87	35,033	...	39	30,530	4,501	20	
School education. Girls. High schools. English	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
School education. Girls. High schools. Vernacular	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
School education. Girls. Middle schools. English	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
School education. Girls. Middle schools. Vernacular	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
School education. Girls. Primary schools. English	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
School education. Girls. Primary schools. Vernacular	8	269	264	180	...	...	269	4	(*e*) 99	102	68	...	...	99	...	...	...	...	...	...	...	12	368	...	...	368	...	14	272	82	...	
Schools for special or technical training attached as Departments to General Schools, viz.—																																
Schools of art	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Medical schools	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Engineering schools	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Training schools for masters	1	79	72	63	...	13	79	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	79	...	13	79	...	...	66	13	...	
Training schools for mistresses	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Industrial schools	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Other schools	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Total	477	28,956	27,607·3	20,207·4	1,033	319	28,955	212	4,263	4,210	3,535	46	27	4,190	207	2,672	2,544	2,117	...	35	2,637	896	35,891	1,079	381	35,782	51	57	31,158	4,604	21	

(*a*) Includes 32 girls.
(*b*) „ 53 „
(*c*) „ 6 „
(*d*) „ 11 „
(*e*) „ 1 boy.

I.—The term classical language in columns 7, 14, 21, and 26 includes European and Oriental classical languages.
II.—Where boys and girls attend the same school, the column of remarks should show the number of girls in boys' schools, and the number of boys in girls' schools.
III.—By aided schools are meant schools not managed by Government officers, but receiving aid from Provincial Revenues or from local rates or cesses, or, in the Madras Presidency, from Municipal Funds.
IV.—Unaided schools are those schools not managed by Government officers, and not receiving aid from Provincial Revenues or local rates or cesses, or, in the Madras Presidency, from Municipal Funds.
V.—The sub-divisions of column 28 regarding races or creeds will vary according to circumstances.

Return of Expenditure on Educational Establishments in the Hyderabad Assigned Districts for the official year 1881-82.

Class of Institutions.	Government Institutions.								Aided Institutions.								Unaided Institutions under regular inspection.						Total Expenditure.			Grand Total.	Percentage on total expenditure.	Average annual cost of educating each pupil in										Remarks.
																												Government Institutions.				Aided Institutions.				Unaided Institutions.		
	Provincial revenues.	Local rates or cesses.	Municipal grants.	Fees.	Subscriptions.	Endowments.	Other sources.	Total.	Provincial revenues.	Local rates or cesses.	Municipal grants.	Fees.	Subscriptions.	Endowments.	Other sources.	Total.	Endowments.	Subscriptions.	Fees.	Municipal grants.	Other sources.	Total.	Provincial revenues.	Other sources controlled by Government officers.	Other sources not controlled by Government officers.			Total cost.	Cost to provincial revenues.	Cost to local rates and cesses.	Cost to Municipalities.	Total cost.	Cost to provincial revenues.	Cost to local rates and cesses.	Cost to Municipalities.	Total cost.	Cost to Municipalities.	
1	2-*a*	2-*b*	2-*c*	2-*d*	2*e*	2*f*	2*g*	2	3-*a*	3-*b*	3-*c*	3-*d*	3-*e*	3*f*	3-*g*	3	4-*a*	4-*b*	4-*c*	4-*d*	4-*e*	4	5-*a*	5-*b*	5-*c*	5	6	7-*a*	7-*b*	7-*c**	7-*d*	8-*a*	8-*b*	8-*c*	8-*d*	9-*a*	9-*b*	10
Arts Colleges.	Rs.	Rs.	Rs.	Rs.				Rs.	Rs.	Rs.	Rs.	Rs.	Rs.		Rs.	Rs.							Rs.	Rs.	Rs.	Rs.		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.			
University Education. English ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
University Education. Oriental ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Schools for General Education.																																					
School Education. Boys. High schools. English	11,817	...	...	144	...	...	...	11,961	...	...	...	...	...	...	...	...	...	...	...	...	...	...	11,817	144	...	11,961	3·4	237 12 8	234 14 10	2 13 10	...	...	...	...	...	...	...	
School Education. Boys. High schools. Vernacular.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
School Education. Boys. Middle schools. English	11,566	...	...	501	...	...	...	12,067	...	...	...	...	...	...	...	...	...	...	...	...	...	...	11,566	501	...	12,067	3·4	58 0 2	55 9 8	2 6 6	...	...	...	...	...	...	...	
School Education. Boys. Middle schools. Vernacular.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
School Education. Boys. Primary schools. English	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	940	...	658	1,598	·41	...	...	...	...	...	...	...	...	...	...	
School Education. Boys. Primary schools. Vernacular.	1,23,610	53,222	598	13,720	...	...	...	1,91,150	940	...	...	218	...	...	440	1,598	...	...	...	...	...	...	1,26,698	67,062	13,938	2,07,698	58·9	7 1 2	4 9 2	2 7 8	0 0 4	31 15 4	18 12 9	13 2 7	...	...	...	
School Education. Girls. High schools. English	...	...	...	...	...	...	...	...	3088	120	120	12,516	...	...	704	16,548	...	...	...	...	...	...	...	...	...	...	...	4 1 3	0 12 2	3 4 7	0 0 6	...	...	...	...	
School Education. Girls. High schools. Vernacular.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
School Education. Girls. Middle schools. English	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
School Education. Girls. Middle schools. Vernacular.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
School Education. Girls. Primary schools. English	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
School Education. Girls. Primary schools. Vernacular.	1,433	863	496	...	...	...	...	2,792	312	...	150	...	150	...	120	732	...	...	...	...	...	...	1,745	1,659	120	3,524	·99	10 9 2	5 6 10	3 4 3	1 14 1	7 2 10	3 0 11	2 10 4	1 7 7	...	...	
Schools for special or technical training attached as Departments to General Schools, viz.—																																					
Schools of art	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Medical schools	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Engineering schools	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Training schools for masters	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Training schools for mistresses	8,571	...	...	...	...	...	...	8,571	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8,571	...	...	8,671	2·4	119 0 8	119 0 8	...	...	...	...	...	...	...	
Industrial schools	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Other schools	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
University	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Direction	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Inspection	18,421	...	...	...	...	...	...	18,421	...	...	...	...	...	...	...	...	...	...	...	...	...	...	18,421	...	...	18,421	5·2	...	...	...	...	...	...	...	...	...	...	
Scholarships Colleges	28,802	449	...	...	...	...	...	29,251	...	...	...	...	...	...	...	...	...	...	...	...	...	...	28,802	449	...	29,251	8·3	...	...	...	...	...	...	...	...	...	...	
Scholarships Schools	† 1,480	...	...	...	...	...	...	1,480	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1,480	...	...	1,480	·4	...	...	...	...	...	...	...	...	...	...	
Buildings	6,380	...	...	...	...	...	...	6,380	...	...	...	...	...	...	...	...	...	...	...	...	...	...	6,380	...	...	6,380	1·8	...	...	...	...	...	...	...	...	...	...	
Miscellaneous	6,940	22,215	...	...	...	...	...	29,155	...	...	...	...	...	...	...	...	...	...	...	...	...	...	6,940	22,215	...	29,155	8·3	...	...	...	...	...	...	...	...	...	...	
	12,162	10,613	13	...	...	...	...	22,788	...	...	...	...	...	...	...	...	...	...	...	...	...	...	12,162	10,626	...	22,788	6·5	...	...	...	...	...	...	...	...	...	...	
Total	2,31,182	87,362	1,107	14,365	...	...	...	3,34,016	4,340	120	270	12,734	150	...	1,264	18,878	...	...	...	...	...	...	2,35,522	1,02,656	14,716	3,52,894	...	...	...	...	...	...	...	...	...	...	

I.—The value of scholarships attached to colleges other than arts colleges will not be considered and the stipends attached to training schools will be regarded as a part of the expenditure on training schools, and will not be included in the separate head "Scholarships."

II.—Fractions of a rupee are to be disregarded except in the calculations of the average annual cost of educating each pupil.

III.—Column 6 will show the proportion which the expenditure on each class of institutions, &c., bears to the total expenditure of the year.

IV.—In calculating the expenditure from Provincial Revenues or any other fund, all payments or contributions from fees or other sources credited to that fund should be deducted. Such payments should be shown as expenditure under the sub-head to which they belong.

V.—The average annual cost of educating each pupil is to be calculated on the average monthly number of the students enrolled.

* This column includes expenditure from fees also.

† Rs. 420 on account of college of science are not included in this item under the authority of foot-note I.

Return showing the Results of Prescribed Examinations in the Hyderabad Assigned Districts during the official year 1881-82.

Nature of Examination.	Number of Institutions sending Examinees.				Number of Examinees.					Number passed.					Creed of passed Scholars.			Percentage* of passed Scholars to total number at the beginning of the year on the rolls of the class examined.		
	Government institutions.	Aided institutions.	Other institutions.	Total.	Government institutions.	Aided institutions.	Other institutions.	Private students.	Total.	Government institutions.	Aided institutions.	Other institutions.	Private students.	Total.	Hindus.	Muhammadans.	Others.	Government institutions.	Aided institutions.	Other institutions.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16			17	18	19
Arts Colleges.																				
Master of Arts	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Bachelor of Arts	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
First Arts or Previous Examination	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Schools Matriculation { Boys	2	...	...	2	8	...	...	...	8	4	...	...	...	4	4	...	...	19	...	...
Schools Matriculation { Girls	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Standard equivalent to Matriculation. { Boys	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Standard equivalent to Matriculation. { Girls	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Middle School Examination. { Boys	2	...	...	2	36	...	...	...	36	23	...	...	...	23	22	1	...	59	...	...
Middle School Examination. { Girls	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Upper Primary School Examination. { Boys	24	...	...	24	164	...	...	...	164	109	...	...	...	109	109	...	...	48·2	...	...
Upper Primary School Examination. { Girls	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Lower Primary School Examination. { Boys	394	66	...	460	2,921	248	...	...	3,169	1,404	83	...	...	1,487	1,356	122	9	35·4	Not obtainable.	
Lower Primary School Examination. { Girls	4	1	...	5	15	6	...	...	21	11	4	...	...	15	13	2	...	57·9		

Note.—The Provincial Committees may in this table enter the results of any departmental examinations to which they attach importance.

* Where obtainable.

Education—General Form 5.

Return showing the number of Aided Schools on the 31st March 1871, 1876, and 1882, and of the grants awarded during the years 1870-71, 1875-76, and 1881-82.

	Class of Institutions.	No. of Schools.			Amount of Grant.			Remarks.
		1871.	1876.	1882.	1871.	1876.	1882.	
					Rs.	Rs.	Rs.	
Under Native Managers.	Arts Colleges. English	...	...	...	...	...	...	
	Arts Colleges. Oriental	...	...	...	...	...	...	
	General Education.							
	Schools. English. For boys	...	...	...	...	...	...	
	Schools. English. For girls	...	...	...	...	...	...	
	Schools. Vernacular. For boys	...	66	205	...	2,646	3,328	
	Schools. Vernacular. For girls	...	1	3	...	300	612	
	Special Schools attached as Departments to General Schools.							
	Schools of art	...	...	...	...	...	...	
	Medical schools	...	...	...	...	...	...	
	Engineering schools	...	...	...	...	...	...	
	Training schools for masters	...	...	...	...	...	...	
	Do. for mistresses	...	...	...	...	...	...	
	Industrial schools	...	...	...	...	...	...	
	Other schools	...	...	...	...	...	...	
	Building grants	...	...	...	...	...	...	
	Total	...	67	208	...	2,946	3,940	
Under other Managers.	Arts Colleges. English	...	...	...	...	...	...	
	Arts Colleges. Oriental	...	...	...	...	...	...	
	General Education.							
	Schools. English. For boys	...	...	...	...	...	...	
	Schools. English. For girls	1	1	3	900	180	940	
	Schools. Vernacular. For boys	...	...	...	...	...	...	
	Schools. Vernacular. For girls	...	...	...	...	...	...	
	Special Schools attached as Departments to General Schools.							
	Schools of art	...	...	...	...	...	...	
	Medical schools	...	...	...	...	...	...	
	Engineering schools	...	...	...	...	...	...	
	Training schools for masters	...	...	...	...	...	...	
	Do. for mistresses	...	...	...	...	...	...	
	Industrial schools	...	...	...	...	...	...	
	Other schools	...	...	...	...	...	...	
	Building grants	...	...	...	...	...	...	
	Total	1	1	3	900	180	940	
	GRAND TOTAL	1	68	211	900	3,126	4,880	

NOTE.

The statistics for the year 1881-82 as given in the text and tables of the Provincial Report of the Haidarabad Assigned Districts do not in every case agree with those quoted in the Report of the Commission. The cause of the difference is that the returns in the former report include the statistics for three European and Eurasian schools, while the tables in the latter exclude them. With a view to bringing the Provincial returns into accord with those adopted by the Commission, the following five tables are appended as a supplement to this Report. They exactly agree with those prepared for the Commission's Report; but while they omit the figures for the three schools above mentioned, they are drawn up in a form that admits of their being readily compared with the tables incorporated in the Provincial Report.

Abstract Return of Institutions and Scholars in the Hyderabad Assigned Districts for the official year 1881-82.

Number of Revenue Districts.	Total area of Province.	Number of towns and villages.	Total population.	Institutions and scholars.	University Education.	School Education, General.			Training Schools or special Schools attached as Departments to General Schools.						Grand Total.	Percentage of		Remarks.
					Arts Colleges.	High Schools.	Middle Schools.	Primary Schools.	Schools of Art.	Medical Schools.	Engineering Schools.	Training Schools.	Industrial Schools.	Other Schools.		Colleges and Schools to number of towns and villages.	Male scholars to male population and female scholars to female population.	
1	2	3	4	5	6	7	8	9	10*a*	10*b*	10*c*	10*d*	10*e*	10*f*	11	12	13	14
				Institutions: For Males	...	2	29	871	...	...	...	1	...	...	903	16·17	...	
				Institutions: For Females	...	...	...	12	...	...	...	...	...	...	12	·21	...	
			Males . 1,380,053	Total	...	2	29	883	...	...	...	1	...	...	†915	16·38	...	
			Females . 1,291,864															
6	17,711*a*	5,585*a*																
			Total . *2,671,917*a*	Scholars: Males	...	61	972	34,291	...	...	...	79	...	...	35,403	...	2·56	
				Scholars: Females	...	...	...	437	...	...	...	...	...	...	437	...	·03	
				Total	...	61	972	34,728	...	...	...	79	...	...	†35,840	...	1·33	

* Excluding the European and Eurasian population (756).
† Excluding 3 schools for Europeans and Eurasians with 51 pupils.
a. Figures according to the Imperial Census of 1881.

Detailed Return of Colleges, Schools, and Scholars in the Hyderabad Assigned Districts for the official year 1881-82.

Class of Institutions.	Departmental Institutions.							Aided Institutions.							Unaided Institutions under regular inspection.							Grand Total of Institutions.	Grand Total of scholars on 31st March.	Grand total of scholars on 31st March learning			Classification of scholars on 31st March according to race or creed.						
	Number of Institutions.	Number of scholars on the rolls on 31st March.	Average number on the rolls monthly during the year.	Average daily attendance.	Number of scholars on 31st March learning			Number of Institutions.	Number of scholars on the rolls on 31st March.	Average number on the rolls monthly during the year.	Average daily attendance.	Number of scholars on 31st March learning			Number of Institutions.	Number of scholars on the rolls on 31st March.	Average number on the rolls monthly during the year.	Average daily attendance.	Number of scholars on 31st March learning														
					English.	A classical language.	A vernacular language.					English.	A classical language.	A vernacular language.					English.	A classical language.	A vernacular language.			English.	A classical language.	A vernacular language.	Hindus.	Muhammadans.	Sikhs.	Parsis.	Native Christians.	Europeans and Eurasians.	Others.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28*a*	28*b*	28*c*	28*d*	28*e*	28*f*	28*g*
Arts Colleges.																																	
University Education. English	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
University Education. Oriental	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	...	...	...	..	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Schools for General Education.																																	
High Schools.																																	
Secondary Education. For Boys, English	2	61	50	41	61	59	60	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	61	61	59	60	59	1	...	...	...	1	...
Middle Schools.																																	
Secondary Education. For Boys, English	29	972	838	*172	972	247	972	...	...	...	...	...	...	...	...	...	...	...	...	...	...	29	972	972	247	972	†231	7	...	...	3	...	1
Total	31	1,033	888	*213	1,033	306	1,032	...	...	...	...	...	...	...	...	...	...	...	...	...	...	31	1,033	1,033	306	1,032	†290	8	...	...	3	1	1
Primary Schools.																																	
Primary Education. For Boys. English	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Primary Education. For Boys. Vernacular	459	27,575	26,383	19,750	...	...	27,575	205	4,113	4,058	3,425	...	22	4,091	207	2,672	2,544	2,117	...	35	2,637	871	a34,360	...	57	34,303	‡30,530	4,501	...	19	39	...	1
Primary Education. For Girls. English	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Primary Education. For Girls. Vernacular	8	269	264	180	...	...	269	4	99	102	68	...	...	99	...	...	...	...	...	...	...	12	5368	...	...	368	272	82	...	...	14	...	...
Total	467	27,844	26,647	19,930	...	...	27,844	209	4,212	4,160	3,493	...	22	4,190	207	2,672	2,544	2,117	...	35	2,637	883	34,728	...	57	34,671	‡30,802	4,583	...	19	53	...	1
Professional and Technical Schools attached as Departments to General Schools.																																	
Special Education. Training Schools for Masters	1	79	72	63	...	13	79	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	79	...	13	79	66	13	...	...	...	...	...
Special Education. Training Schools for Mistresses	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Special Education. Engineering Schools	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Special Education. Industrial Schools	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Special Education. Other Schools	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	1	79	72	63	...	13	79	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	79	...	13	79	66	13	...	...	...	...	...
Total of Public Schools	499	28,956	27,607	20,206	1,033	319	28,955	209	4,212	4,160	3,493	...	22	4,190	207	2,672	2,544	2,117	...	35	2,637	915	35,840	1,033	376	35,782	31,158	4,604	...	19	56	1	2
Private Uninspected Schools																						...	...										
Grand Total for Haidarabad Assigned Districts																						§915	§35,840										

I.—The term classical languages in columns 7, 14, 21, and 26 includes European and Oriental classical languages.
II.—By aided schools are meant schools not managed by Government Officers, but receiving aid from Provincial Revenues or Local Rates or Cesses.
III.—Unaided schools are those schools not managed by Government Officers and not receiving aid from Provincial Revenues or Local Rates or Cesses.
a.—70 girls. *b*.—1 boy.
* The average daily attendance of 24 middle schools is shown under primary schools.
† 730 pupils attending middle departments of primary schools are unavoidably omitted from columns 28*a* to 28*g* and shown under primary schools.
‡ Attending schools for natives of India.
§ Excluding three European and Eurasian schools with 51 pupils.

Hyderabad.

Detailed Return of Expenditure on Education in the Hyderabad Assigned Districts for the official year 1881-82.

Object of Expenditure.	Departmental Institutions.								Aided Institutions.								Unaided Institutions under regular Inspection.						Total Expenditure from					Grand Total.	Percentage on total expenditure.	Average Annual Cost of educating each Pupil in							
																														Departmental Institutions.				Aided Institutions.				Inspected Institutions.	
	Provincial Revenues.	Local Rates or Cesses.	Municipal Funds.	Fees.	Subscriptions.	Endowments.	Other Sources.	Total.	Provincial Revenues.	Local Rates or Cesses.	Municipal Funds.	Fees.	Subscriptions.	Endowments.	Other Sources.	Total.	Municipal Funds.	Fees.	Subscriptions.	Endowments.	Other Sources.	Total.	Provincial Revenues.	Local Rates or Cesses.	Municipal Funds.	Fees.	All other Sources.			Total Cost.	Cost to Provincial Revenues.	Cost to Local Rates and Cesses.	Cost to Municipalities.	Total Cost.	Cost to Provincial Revenues.	Cost to Local Rates and Cesses.	Cost to Municipalities.	Total Cost.	Cost to Municipalities.
1	2-*a*	2-*b*	2-*c*	2-*d*	2-*e*	2-*f*	2-*g*	2	3-*a*	3-*b*	3-*c*	3-*d*	3-*e*	3-*f*	3-*g*	3	4-*a*	4-*b*	4-*c*	4-*d*	4-*e*	4	5-*a*	5-*b*	5-*c*	5-*d*	5-*e*	5	6	7-*a*	7-*b*	7-*c*	7-*d*	8-*a*	8-*b*	8-*c*	8-*d*	9-*a*	9-*b*
Arts Colleges.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	R.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.		Rs.a.p.	Rs. a. p.	Rs.a.p.	Rs.a.p.	Rs.a.p.	Rs. a. p.	Rs.a.p.	Rs.a.p.	Rs.a.p.	Rs.a.p.
English	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Oriental	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Schools for General Education.																																						
High Schools.																																						
Secondary Education. For Boys . English	11,817	...	...	144	...	...	...	11,961	...	...	...	...	...	...	...	...	...	...	...	...	...	...	11,817	...	...	144	...	11,961	3·39	239 3 6	236 5 5	...	...	...	...	...	...	...	...
Middle Schools.																																						
For Boys . English	41,336	13	31	810	...	...	...	42,190	...	...	...	...	...	...	...	...	...	...	...	...	...	...	41,336	13	31	810	...	42,190	11·95	50 5 6	49 5 3	0 0 3	0 0 7	...	...	...	...	...	...
Total	53,153	13	31	954	...	...	...	54,151	...	...	...	...	...	...	...	...	...	...	...	...	...	...	53,153	13	31	954	...	54,151	15·34	60 15 8	59 13 8	0 0 2	0 0 6	...	...	...	...	...	...
Primary Schools.																																						
Primary Education. For Boys . English	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
For Boys . Vernacular	93,840	53,209	567	13,411	...	...	...	1,61,027	3,088	120	120	12,516	...	...	704	16,548	...	...	...	...	...	...	96,928	53,329	687	25,927	704	1,77,575	50·32	6 1 7	3 8 11	2 0 3	0 0 4	4 1 3	0 12 2	0 0 6	0 0 5	...	...
For Girls . English	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
For Girls . Vernacular	1,433	863	496	...	...	...	...	2,792	312	...	150	...	150	...	120	732	...	...	...	...	...	...	1,745	863	646	...	270	3,524	1·00	10 9 2	5 6 10	3 4 3	1 14 1	7 2 10	3 0 11	...	1 7 6	...	...
Total	95,273	54,072	1,063	13,411	...	...	...	1,63,819	3,400	120	270	12,516	150	...	824	17,280	...	...	...	...	...	...	98,673	54,192	1,333	25,927	974	1,81,099	51·32	6 2 4	3 9 2	2 0 6	0 0 8	4 2 5	0 13 1	0 0 6	0 1 0	...	...
Professional and Technical Schools attached as Departments to Primary or Secondary Schools.																																						
Special Education. Training School for Masters	8,571	...	...	...	...	...	...	8,571	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8,571	...	...	...	...	8,571	2·43	119 9 8	119 0 8	...	...	...	...	...	...	...	...
,, ,, for Mistresses	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Engineering Schools	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Industrial Schools	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Other Schools	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	8,571	...	...	...	...	...	...	8,571	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8,571	...	...	...	...	8,571	2·43	119 0 8	119 0 8	...	...	...	...	...	...	...	...
University	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
*Direction	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
*Inspection	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	18,421	...	...	...	...	18,421	5·22	...	...	...	...	...	...	...	...	...	...
Scholarships Colleges	1,480	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	28,802	449	...	...	...	29,251	8·29	...	...	...	...	...	...	...	...	...	...
Scholarships Schools	6,380	...	...	...	...	...	...	1,480	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1,480	...	...	...	...	1,480	·42	...	...	...	...	...	...	...	...	...	...
Buildings	6,940	22,215	...	...	...	...	...	6,380	...	...	...	...	...	...	...	...	...	...	...	...	...	...	6,380	...	...	...	...	6,380	1·81	...	...	...	...	...	...	...	...	...	...
Miscellaneous	12,162	10,613	13	...	...	...	...	29,155	...	...	...	...	...	...	...	...	...	...	...	...	...	...	6,940	22,215	...	...	...	29,155	8·26	...	...	...	...	...	...	...	...	...	...
Total	26,962	32,828	13	...	...	...	...	22,788	...	...	...	...	...	...	...	...	...	...	...	...	...	...	12,162	10,613	13	...	...	22,788	6·46	...	...	...	...	...	...	...	...	...	...
GRAND TOTAL	1,83,959	86,913	1,107	14,365	...	...	...	59,893	...	...	...	...	...	...	...	...	...	...	...	...	...	...	74,185	33,277	13	...	...	1,07,475	30·46	...	...	...	...	...	...	...	...	...	...
								2,86,344	3,400	120	270	12,516	150	...	824	17,280	...	...	...	...	...	...	2,34,582	87,482	1,377	26,881	974	3,51,296	99·55	...	...	...	...	...	...	...	...	...	...

I.—The average annual cost of educating each pupil is calculated on the average monthly number of the students enrolled.
II.—In calculating the expenditure from Provincial Revenues or any other fund, all payments or contributions from fees or other sources credited to that fund have been deducted, and such payments have been shown as expenditure under the sub-heads to which they belong.
III.—The expenditure on schools for Europeans and Eurasians (Rs. 1,598) is excluded. The total expenditure on education in the Province was Rs. 3,52,894. The percentages in column 6 are calculated on the total expenditure.
IV.—The expenditure on unaided schools has not been returned.

* The expenditure on Direction and Inspection, being for the common benefit of all classes of institutions, is shown in columns 5*a* to 5 only.

Return showing the Results of Prescribed Examinations in the Hyderabad Assigned Districts during the official year 1881-82.

Nature of Examination.	No. of Institutions sending Examinees.				Number of Examinees.					Number Passed.					Creed of Passed Scholars.			Percentage of passed scholars to total number at the beginning of the year on the rolls of the class examined.		
	Government Institutions.	Aided Institutions.	Other Institutions.	Total.	Government Institutions.	Aided Institutions.	Other Institutions.	Private Students.	Total.	Government Institutions.	Aided Institutions.	Other Institutions.	Private Students.	Total.	Hindus.	Muhammadans.	Others.	Government Institutions.	Aided Institutions.	Other Institutions.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16			17	18	19
Arts Colleges.																				
Master of Arts	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Bachelor of Arts	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
First Arts or Previous Examination	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Schools.																				
Matriculation { Boys	2	...	...	2	8	...	...	...	8	4	...	...	...	4	4	...	...	19·	...	...
Matriculation { Girls	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Standard equivalent to Matriculation { Boys	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Standard equivalent to Matriculation { Girls	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Middle School Examination { Boys	2	...	...	2	36	...	...	...	36	23	...	...	...	23	22	1	...	59·	...	...
Middle School Examination { Girls	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Middle Section of Primary School Examination Boys	24	...	...	24	164	...	...	...	164	109	...	...	...	109	109	...	...	48·2	...	...
Upper Primary School Examination { Boys	226	15	...	241	1,445	55	...	...	1,500	622	12	...	...	634	cannot be ascertained.		...	30·	not obtainable.	
Upper Primary School Examination { Girls	2	1	...	3	9	3	...	...	12	7	1	...	...	8			...	80·		
Lower Primary School Examination { Boys	566	...	...	566	4,747	...	...	...	4,747	2,754	...	...	...	2,754	...	...	...	...	not obtainable.	
Lower Primary School Examination { Girls	10	...	...	10	55	...	...	...	55	35	...	...	...	35	...	...	...	...		
Total	832	16	...	848	6,464	58	...	...	6,522	3,554	13	...	...	3,567	135	1	...	...	...	...

Education.—General Table 5a,
as revised by the Commission.

Return showing the number of Aided Schools in the Hyderabad Assigned Districts attended by Natives of India on the 31st March 1871, 1876, and 1882, and of the amounts of the grants earned by those Schools during the official years 1870-71, 1875-76, and 1881-82.

	Objects of Expenditure.	No. of Schools.			Grants earned.		
		1870-71.	1875-76.	1881-82.	1870-71.	1875-76.	1881-82.
					Rs.	Rs.	Rs.
Institutions under Native Managers.	*University Education.*						
	Arts Colleges . English . .	...	...	...	...	...	...
	Arts Colleges . Oriental . .	...	...	...	...	...	...
	Schools for General Education.						
	Secondary and Primary Schools. English . For boys . .	...	...	...	...	...	...
	Secondary and Primary Schools. English . For girls . .	...	...	...	...	...	...
	Secondary and Primary Schools. Vernacular . For boys . .	...	66	205	...	2,646	3,328
	Secondary and Primary Schools. Vernacular . For girls . .	...	1	4	...	300	462
	Professional and Technical Schools attached as Departments to Secondary or Primary Schools.						
	Training Schools for Masters . . .	...	...	...	...	...	...
	Do. for Mistresses . .	...	...	...	...	...	...
	Industrial Schools	...	...	...	...	...	...
	Other Special Schools	...	...	...	...	...	...
	Building Grants	...	...	...	...	...	...
	Total .	...	67	209	...	2,946	3,790
Institutions under other Managers.	*University Education.*						
	Arts Colleges . English . .	...	...	...	...	...	...
	Arts Colleges . Oriental . .	...	...	...	...	...	...
	Schools for General Education.						
	Secondary and Primary Schools. English . For boys . .	...	...	...	...	...	...
	Secondary and Primary Schools. English . For girls . .	...	...	...	...	...	...
	Secondary and Primary Schools. Vernacular . For boys . .	...	...	...	...	...	...
	Secondary and Primary Schools. Vernacular . For girls . .	...	...	...	...	...	...
	Professional and Technical Schools attached as Departments to Secondary or Primary Schools.						
	Training Schools for Masters . . .	...	...	...	...	...	...
	Do. for Mistresses . .	...	...	...	...	...	...
	Industrial Schools	...	...	...	...	...	...
	Other Special Schools	...	...	...	...	...	...
	Building Grants	...	...	...	...	...	...
	Total .	...	...	...	...	...	...
	GRAND TOTAL .	...	67	209	...	2,946	3,790

Note.—European and Eurasian schools are excluded from this table.

APPENDIX A.

Standards of Studies in Government Boys' Schools in Berar.

MARATHI SCHOOLS.

Lower Primary Course.

Standard I.

Max. of marks.		
50	*1st head.*—*Numbers* (ank) up to 100; Multiplication tables (ujalni up to 30 × 10, and pouki, nimki, pounki, savaki, didki, and adichki	*15
25	*2nd head.*—*Reading* letters of the Balbodh and Modi alphabet and Barak hadies, and words as in Berar First Book	10
25	*3rd head.*—*Writing* on the black-board or slate letters of the Balbodh and Modi alphabet and Barakhadies, and words of two letters	5

Standard II.

100	*1st head.*—The remainder of ujalni, comprising outki, akarki, ekotri, ane, tank, sher, mana and payali; numeration and notation up to 10,000; addition of three lines, each not to exceed five figures; subtraction of sums, each not exceeding five figures	15
50	*2nd head.*—*Reading* Berar Second Book with meaning of words and understanding of the part read	5
50	*3rd head.*—(*a*).—*Writing* in Modi and Balbodh characters a sentence of not more than three words	2½
	(*b*).—Modi copies in large hand	7½

Standard III.

100	*1st head.*—*Simple Multiplication and Division* and the first four compound rules and native measures of length and superficies	7
	Easy Mental Arithmetic involving the use of multiplication tables and measures of weight and capacity	2
100	*2nd head.*—*Reading* Berar Third Book with understanding of the part read	4
	Reading clearly written Modi papers	3
	Parts of speech to be defined and distinguished	2
50	*3rd head.*—Writing to dictation in Modi and Balbodh easy sentences from the book read	2
	Writing Modi and Balbodh copies in middle-hand. Copy-books to be shown	8
50	*4th head.*—*Definitions of Geography* to be understood and illustrated on a map of India and Geography of Berar	2

Upper Primary Course.

Standard IV.

(To be passed before commencing the study of English.)

100	*1st head.*—*Knowledge of English* tables, the first four rules of native fractions and of vulgar fractions, simple rule of three, and simple interest.		5
	Mental arithmetic		*2
100	*2nd head*—(*a*).—*Reading* the Fourth Balbodh Book (pages 1 to 214), with		
35	understanding of the part read		5
10	(*b*).—One hundred lines of poetry to be repeated by heart		1
35	(*c*).—Reading with fluency Modi papers clearly written		2
20	(*d*).—Laghu vyakarna up to, and including, verbs, simple parsing		2
50	*3rd head.*—(*a*).—*Writing* to dictation five lines from the book read.		2
20			

* Figures to the right indicate the number of hours in a week allotted to each head.

Max. of marks.			
	30	(*b*).—Modi and Balbodh writing small-hand. Copy-books to be shown	5
100		*4th head.*—	
	50	(*a*).—*History* of Berar and Maharashtra	3
	50	(*b*).—*Geography of India*	3

Standard V.

100		*1st head.*—Vulgar and decimal fractions, compound proportion, and compound interest	5
		Mental arithmetic complete	2
100		*2nd head.*—(*a*).—*Reading* the remainder of the Fourth Balbodh Book and the	
	40	269 pages of the Fifth Balbodh Book (omitting lessons under political economy) and science, with understanding of the part read	6
	10	(*b*).—150 lines of poetry to be repeated by heart . . .	1
	20	(*c*).—The whole of laghu vyakarna and parsing . . .	2
	30	(*d*).—Reading of ordinary Modi papers with fluency . . .	2
100		*3rd head.*—	
	35	(*a*).—*Writing* to dictation 5 lines from the books read . .	2
	30	(*b*).—Writing a letter on an ordinary subject given by the examiner	1
	35	(*c*).—Writing Modi small-hand. Copy-book to be shown . .	3
100		*4th head.*—	
	50	(*a*).—*History* of India as given in Vinayek Kondeo Okes' book .	3
	50	(*b*).—*General description of the earth*, its shape, land and water, continents, islands, peninsulas, capes, isthmuses, principal mountains, rivers, oceans, principal seas, gulfs, straits, countries, and capitals	3

In Anglo-Marathi schools add:—

100		*5th head.*—(*a*).—*Reading* Howard's Primer, with meaning of words and sen-	
	50	tences	5
	25	(*b*).—*Writing* easy words on slate }	
	25	(*c*).—*Spelling* words of the First Book }	2

Standard VI.

(Qualifies for 2nd class certificate for entrance to lower grades of public service, omitting the English part.)

100		*1st head.*—*Arithmetic*—Complete as in Keropat's translation of Colenso. In Anglo-Vernacular schools either Colenso or Barnard Smith may be used	5
100		*2nd head.*—(*a*).—*Reading*—Lessons on political economy and science from the	
	40	Balbodh 5th book, and lessons 1—11 and 90—97, and all the poetical pieces from the Balbodh Fifth Book, with understanding of the part read	5
	15	(*b*).—200 lines of poetry to be repeated by heart . . .	1
	30	(*c*).—Advanced parsing with knowledge of syntax . . .	1
	15	(*d*).—Knowledge of ordinary metres occurring in poetry in the Marathi reading books	1
50		*3rd head.*—*Writing* a report on a given subject or an account of an incident or description of a thing in Modi small-hand . .	1
100		*4th head.*—(*a*).—Advanced knowledge of the History of India, Governments	
	50	of India and England, and general information about the forms of Government	2
	50	(*b*).—General Geography of the four quarters, with some information about the people of the different countries, their religion, governments, manufactures, and commerce. Map of India to be drawn	2

In Anglo-Marathi schools add:—

100		*5th head.*—*Reading*—The whole of Howard's Second Book and 30 lessons from	
	50	Third Book, Part I, with explanation in vernacular and simple parsing	6
	20	Writing to dictation five lines from the books read; writing copy, large-hand	3
	30	Translation into English of five easy sentences	3

MIDDLE SCHOOL COURSE (TAUGHT IN HIGH SCHOOLS).

Max. of marks.		
	Standard VII.	
100	*1st head.*—*Arithmetic.*—Revision of whole, with explanation of principles	3
100	*2nd head.*—*Reading* the whole of the 6th Book with explanation	5
50		
20	The whole of poetry to be understood; 200 lines to be repeated	2
30	Dadoba's larger grammar and parsing	2
100	*3rd head.*—*Outlines of English History,* with special reference to the History	
50	of India	3
50	A thorough knowledge of the maps, elements of physical geography, and use of the terrestrial globe	3
100	*4th head.*—English Third Book, Parts I and II, with explanation and parsing	
40		6
20	Writing to dictation 5 lines from the books read, writing small-hand	3
40	Translation into English of five short sentences	3
	Standard VIII.	
100	*1st head.*—*Mathematics*—	
70	(*a*).—Arithmetic, whole.	
30	(*b*).—Euclid, Book I, 26 propositions.	
200	*2nd head.*—*Vernacular and classical languages*—	
50	(*a*).—*Vernacular.*—200 pages from a standard vernacular prose author, and 250 lines of poetry of Waman or Moropunt, or similar poet (not learned previously), with special regard to Marathi grammar, and idiom (comparison with Sanskrit and English grammar and idiom); 100 lines of the poetry by heart; rules of Sandhi; declensions and conjugations as in a larger grammar.	
50	(*b*).—Written translation into Marathi (Balbodh) of about five lines in any school reading-book used in previous standards, at the option of the examiner, spelling and writing to be considered; or composing a letter in Modi.	
	CLASSICS.	
	I.—Sanskrit.	
60	(*a*).—*Vivâ voce* translation into vernacular of the Sanskrit exercises of the first book of Sanskrit, and written translation into Sanskrit of the English exercises of the same book.	
40	(*b*).—Those portions of any Sanskrit grammar which correspond with the first book of Sanskrit; or	
	II.—Latin.	
60	(*a*).—*Vivâ voce* translation of exercises equal in difficulty and amount to the first 30 in Henry's First Latin Book (English into Latin and Latin into English).	
40	(*b*).—The regular declensions and conjugations to be said by heart.	
100	*3rd head.*—*History and Geography*—	
50	(*a*).—Outline history of England, with maps.	
50	(*b*).—Add to geography of previous standards particular geography of Great Britain, and geography illustrating the history, an outline map of Great Britain, or map drawing of India (marking latitude and longitude) to be done before the examiner.	
100	*4th head.*—*English*—	
40	(*a*).—Reading from easy English Classics 100 pages of prose and 500 lines of poetry, with explanation of part read in vernacular; paraphrase and parsing in English, and easy etymology; poetry, 100 lines by heart.	
20	(*b*).—Writing five lines to dictation from the book read; full copy-book, fair small-hand, to be shown.	
40	(*c*).—Written translation into English of five lines from third book of vernacular series; spelling to be taken into account.	

Max. of marks.

Standard IX.

(Qualifies for First Class Certificate for entrance to lower grades of the public service)

100 *1st head.—Mathematics—*

40 (*a*).—Arithmetic, whole.

30 (*b*).—Euclid, Book I.

30 (*c*).—Algebra, four Rules, integral.

200 *2nd head.—Vernacular and Classical Languages—*

50 (*a*).—*Vernacular*—A standard vernacular prose author not previously read (about 300 pages) and 300 lines from Kekawali, or similar work, with special regard to a scholarly knowledge of Marathi grammar and idiom (comparison with Sanskrit and English grammar and idiom); Syntax as in a larger grammar; half the poetry by heart.

50 (*b*).—Written translation—Ten lines from the book read into vernacular; composing a report on a given subject (Modi); writing to be considered.

Classics.

I.—Sanskrit.

60 (*a*).—*Vivâ voce* translation in English of the Sanskrit exercises in Lessons I, XII, XIV, XVI, and XXII, Part I, and XXIV of the 2nd book of Sanskrit, and written translation into Sanskrit of the English exercises in the same lessons.

40 (*b*).—Those portions of any Sanskrit grammar which correspond with the same lessons, and written translation into Sanskrit of any six easy sentences; or

II.—Latin.

70 (*a*).—*Vivâ voce* translation of Henry's First Latin Book or a similar book; easy prose passage, as in the delectus, to be selected by the master.

Parsing of simple sentences.

30 (*b*).—Accidence, complete.

100 *3rd head.*—(*a*).—*History and Geography*—History of Greece or universal history,*
50 and general review of history under previous standards.

50 (*b*).—Geography to illustrate the history; use of the globes, outline map of any country of Europe or Asia; map drawing of India with latitude and longitude.

100 *4th head.—English—*

40 (*a*).—Reading English classics—150 pages of prose and 600 lines of poetry, 200 by heart, with explanation and parsing; easy questions in analysis of sentences, as in Morell, Part I, and etymology.

30 (*b*).—Written translation of a passage from a newspaper; specimen of writing, as in fair note-books, to be shown.

30 (*c*).—Writing an English letter, private or official, or making an abstract in English of an easy story clearly read or told.

High School Course.

Standard X.

110 *1st head.—Mathematics—*

40 (*a*).—Arithmetic—whole, including mensuration.

40 (*b*).—Euclid—Books I and II, with simple deductions.

30 (*c*).—Algebra—Fractions, greatest common measure, least common multiple, simple equations, and square root.

200 *2nd head.—Vernacular and Classical Languages—*

50 (*a*).—*Vernacular.*—Revision of previous reading and Dnyaneshwari Adhyaya XII and XIII, as in Nawanita, with special regard

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* As histories of Greece and Rome and general history are not now required for the Matriculation Examination of the Bombay University, histories of India and England are continued under Standards IX and X.

Max. of marks.		
		to a scholarly knowledge of Marathi grammar and idiom (comparison with Sanskritand English Grammar and idiom), Prosody and Etymology.
	50	(*b*).—Translation into Balbodh of ten lines of the English poetry read; spelling and writing to be considered.
		CLASSICS.
		I.—Sanskrit.
	60	(*a*).—*Vivâ voce* translation into English of the Third Book of Sanskrit and written translation into Sanskrit of the English in Lesson XIII of the Second Book of Sanskrit, and of exercises 82—120 of Monier Williams' Manual.
	40	(*b*).—Thorough knowledge of Dr. Kielhorn's Sanskrit Grammar up to Section 322, and written translation into Sanskrit of six lines of easy English prose; or
		II.—Latin.
	60	(*a*).—*Vivâ voce* translation of Cornelius Nepos (30 pages), with grammar and parsing.
	40	(*b*).—Written translation of six easy lines of narrative chosen by the Inspector.
100		*3rd head.—History and Geography—*
	50	(*a*).—History of Rome.
	50	(*b*).—Geography as in Standard IX, with Geography of Rome added.
100		*4th head.—English—*
	40	(*a*).—Reading English classics, 200 pages of prose, 750 lines of poetry (different authors from those under Standard IX), 200 lines by heart; questions in grammar, analysis, and etymology.
	30	(*b*).—Written translation into English of five lines of Marathi prose or poetry; specimens of writing, as in fair note books, to be shown.
	30	(*c*).—A short theme on a simple subject.

Standard XI.

Matriculation.

URDU SCHOOLS.

LOWER PRIMARY COURSE.

Standard I.

100	50	*1st head.—Arithmetic*—Multiplication tables 10 times 10, numeration and notation as far as 100.
	25	*2nd head.—Reading*—Mufid-ul-Mubtadi, and First Book in Hindustani (Berar).
	25	*3rd head.—Writing*—Syllables and short words.

Standard II.

150	50	*1st head.—Arithmetic*—Numeration and notation, addition and subtraction.
	50	*2nd head.—Reading*—Talim-ul-Mubtadi, with understanding of the part read.
	50	*3rd head.—Writing*—to dictation of easy words from Talim-ul-Mubtadi. Copy-books to be shown.

Standard III.

200	50	*1st head.—Arithmetic*—Up to long division with easy mental arithmetic.
	50	*2nd head.—Reading*—Bagh-o-Bahar up to the end of the 2nd Dervish's Adventures.
		Grammar—Parts of speech.
	50	*3rd head.—Writing*—to dictation from the reading-book.
	50	*4th head.*—Outlines of the Geography of Berar; general definitions of geography to be learned.

Max. of marks.

Upper Primary Course.

Standard IV.

100 *1st head.—Arithmetic*—Reduction and the first four compound rules, with exercises, from Mobadi-ul-Hissab, Part I.

300 100 *2nd head.—Reading*—Bagh-o-Bahar, with explanation.

25 Grammar—Kawaid-i-Urdu, Parts I and II.

25 Persian—Farsi Amooz, Part I.

50 *3rd head.—Writing*—to dictation.

50 *4th head.—Definitions of Geography*—with examples from any part of the world;

25 the geography of Berar and India.

25 Wakiat-i-Hind—Mahomedan period up to the establishment of the Mogul Empire (1526 A.D.)

Standard V.

550 100 *1st head.—Arithmetic*—up to Double Rule of Three and Vulgar Fractions, with exercises from Mobadi-ul-Hissab, Part II.

200 *2nd head.—Reading*—

100 Urdu ... { (30) Prose—Jouhare Akle (first half). (30) Poetry—Majmoo ae Sokhan, Part I. (40) Grammar—Kawaid-i-Urdu, Parts I, II, and III.

100 Persian ... { (50) Prose and Poetry—Intikhab Nasro Nuzm (first half); (50) Grammar—Kawaid-i-Hosaini.

50 *3rd head.—Writing*—to dictation from any class-book.

100 *4th head.*—

50 *Wakiat-i-Hind*—The Mogul period (A.D. 1526 –1757).

50 *Geography*—India and outlines of Asia.

In Anglo-Urdu Schools add*—

100 *5th head.*—English—

50 Reading First Book, with meaning of words.

25 Writing easy words in large-hand.

25 Spelling words of the First Book.

Standard VI.

500 100 *1st head.—Arithmetic*—up to Decimal Fractions with exercises from Mobadi-ul-Hissab, Part II.

200 *2nd head.—Reading*—

100 Urdu ... { (30) Prose—Jouhare Akle. (30) Poetry—Majmoo ae Sokhan, Part II (first half). (40) Grammar—Kawaid-i-Urdu, Parts I, II, III, and IV.

100 Persian ... { (60) Prose and Poetry—Intikhab Nasro Nuzm, No. II. (40) Grammar—Kawaid-i-Farsi.

100 *3rd head*—

50 *Wakiat-i-Hind.*

50 *Geography*—Asia and Europe, with thorough knowledge of the maps; outline map of India to be drawn.

In Anglo-Urdu Schools add :—

100 *4th head.—English*—

50 Reading Second Book and Third Book, Part 1, 12 lessons (omitting poetical pieces), with explanation; distinguishing parts of speech.

25 Dictation from Book II, half text-hand.

25 Oral translation into English of a few sentences from Mofid-ul-Muhtadi.

Middle School Course.

Standard VII.

100 *1st head.—Arithmetic*—as in Standard VI and square and cubic measures, with exercises from Mobadi-ul-Hissab, Parts II and III.

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* Classes under Standards V and VI are at present attached to the two high schools, and are taught by the Urdu teacher in those schools.

Max. of marks.

200 *2nd head.—Reading—*

75 Urdu
- (25) Prose—Aina-i-Israr (first half).
- (25) Poetry—Mujmoo-ae-Sokan, Part II.
- (25) Grammar—Kawaid-i-Mubtadi.

500 75 Persian
- (25) Prose—Nigardanish (first three chapters).
- (25) Poetry—Karima.
- (25) Grammar—Zawabit Farsi.

25 Written translation into Urdu of five lines from Second English Book.

25 Letter-writing in Urdu.

100 *3rd head.—*

50 *History* of India (as read in larger histories).

50 *Geography*—Europe, Asia, and Africa.

100 *4th head.—English*—Book III, Part I, the whole, and Part II (omitting poetical 40 pieces.)

20 *Dictation*—From Book III, Part I.

20 *Howard's Junior Grammar.*

20 *Written translation* into English of a few sentences from Mofid-us Sibyan (first 20 pages).

Standard VIII.

100 *1st head.—(a).—Arithmetic*—the whole.

(*b*).—*Euclid*—Book I, 26 propositions.

200 *2nd head.—(a).—Reading—*

75 Urdu
- (25) Prose—Aina-i-Israr.
- (25) Poetry—Devan Galib (first half).
- (25) Grammar—as in Standard VII.

500 75 Persian
- (25) Prose—Gulistan (first three chapters).
- (25) Poetry—Bostan (first chapter).
- (25) Grammar—Chahar Gulzar (omitting prosody).

50 (*b*) *Written translation* into Urdu of a few lines from any English book used in the previous standards.

100 *3rd head.—History* and *Geography—*

50 Outlines—History of England, with maps.

50 And drawing a map of England.

100 *4th head.—English—*

40 Reading from any English classics—100 pages of prose and 500 lines of poetry, with explanation in the vernacular of the part read; paraphrase and parsing in English and easy etymology; poetry 100 lines by heart.

20 *Writing* to dictation a few lines from the book read.

40 *Written translation* from Mofid-us Sibyan.

Standard IX.

500 100 *1st head.—Mathematics—*

40 (*a*).—Arithmetic—whole.

30 (*b*).—Euclid—Book I.

30 (*c*).—Algebra—four Rules integral.

200 *2nd head.—Reading—*

100 Urdu
- (30) Prose—Old Hindi (first half).
- (30) Poetry—Devan Galib.
- (40) Special regard should be given to grammar and idiom.

100 Persian
- (30) Prose—Gulistan (Chapters IV and VI).
- (30) Poetry—Bostan (Chapters IV and VII).
- (40) Grammar—Chahars Gulzar.

100 *3rd head.—History and Geography—*

50 History of Greece*—Review of history under previous standards.

50 Geography to illustrate the history; use of the globe; elements of physical geography; map-drawing of India, with latitude and longitude.

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* See note under Standard IX for Anglo-Marathi schools.

Max. of marks.

100 *4th head.—English—*

40 (*a*).—*Reading*, English classics; 150 pages of prose and 600 lines of poetry, 200 by heart, with explanation and parsing; easy questions in analysis of sentences, as in Morell, Part I, and Etymology.

30 (*b*).—*Written translation* of a passage from a newspaper; specimen of writing, as in fair note books, to be shown.

30 (*c*).—*Writing* an English letter, private or official, or making an abstract in English of an easy story, clearly read or told.

High School Course.

Standard X.

100 *1st head.—Mathematics—*

40 (*a*).—*Arithmetic*—whole, including mensuration.

40 (*b*).—*Euclid*—Books I and II, with simple deductions.

30 (*c*).—*Algebra*—Fractions, Greatest Common Measure, Least Common Multiple, Simple Equations, and Square Root.

200 *2nd head.—*

100 { 50 *Revision* of previous reading and Qusaid zauk, with special regard to a scholarly knowledge of the Urdu grammar and idiom (comparison with English and Persian grammar and idiom).
50 Prosody and Etymology, Dr. Forbes' Urdu grammar.

100 { 50 (*a*).—*Persian vivâ voce* translation into English of Nigardanish and written translation into Persian from Hatim Tai (first two adventures).
50 (*b*).—Thorough knowledge of Resalah-i-Abdul Wasia, and Dr. Forbes' Persian grammar. Written translation into Persian of a few lines of easy English prose.

100 *3rd head.—History and Geography.*

50 (*a*).—History of Rome.

50 (*b*).—Geography as in standard IX with Geography of Rome added.

100 *4th head.—English—*

40 (*a*).—Reading English classics, 200 pages of prose, 750 lines of poetry (different authors from those under standard IX), 200 lines by heart; questions in grammar, analysis, and etymology.

30 (*b*).—Written translation into English of a few lines of Urdu prose or poetry; specimens of writing, as in fair note books, to be shown.

30 (*c*).—A short theme on a simple subject.

Standard XI.

Matriculation.

Suggestions and Remarks on the Working of the Standards.

It has been the aim of the department to make school instruction as thorough, intelligent, and useful to the pupils as it can be, and therefore the standards are not allowed to be hurried over, and no pupil is advanced to the higher unless he has passed a fair examination in the subjects of the lower standard. The following extracts from instructions on the subject of teaching will show how the standards are worked out:—

"Each standard is intended for one year, and should be finished within that time; otherwise the master will have to explain the reason of failure. In small Marathi and Hindustani schools, where there is only one teacher, the first three standards should be taught. In schools where there are two teachers, the 4th; where there are three teachers, the 5th; and where there are four teachers, the 6th standard may be taught, if it be possible to do so. But it must be borne in mind that no standard should be commenced unless there be five boys to form a class for its study. As teachers require much time to teach the higher standards, they will spend it more advantageously in teaching the lower classes, instead of two or three boys at the top of the school.

"English should be taught in such middle class schools as are permitted to do so. Here also the restriction as to the number of boys in a class is applicable. Masters authorised to teach the 7th standard will receive separate instructions.

"Of 33 working hours in the week, three are assigned to revision and examination, and the rest are apportioned among the different subjects, and are shown in parenthesis opposite to each. The teachers should prepare time-tables accordingly. They will per-

ceive that, while teaching the first three standards, more attention is to be paid to Modi writing and reading books and manuscripts and to arithmetic, as far as it is necessary for ordinary bazar transactions. The people of villages do not require better education, and their children do not remain longer in schools to acquire it; they should get what they want in three or four years; that is, by the time they attain the age of 10 or 11 years. Those who wish for more may attend the school, and those who do not may attend to their business.

"Teachers should not ask their pupils merely to commit lessons to memory. Definitions should be fully explained to the boys, even if they be committed to memory. The pupils should be able to answer a question in the multiplication tables, which they learn by heart. Similarly, they should be able to explain in their own languages rules of grammar and arithmetic which they may have been taught. In Berar it appears to be the prevailing practice to ask children to commit lessons to memory. When any example in arithmetic is given in the language of the book it is worked out, but if put in the ordinary language the boys fail to do it. When any question in geography or history is put in the words of the text-book it is answered, but if put in the ordinary language it is not.

"It is unnecessary to say that this kind of teaching is not useful in practice. It will be much better if the teachers endeavour to improve the thinking power of the boys instead of loading their memory."

"*Standard I.*—Ujalni (multiplication tables), reading and writing should be taught daily. When a boy has finished a lesson on the tables he should be questioned on any of the figures. For instance, if he has learnt the first 10 figures, he should be able to distinguish 8, 4, 6, written on board and should be able to write them himself; and this should be the case in all the lessons. Balbodha letters should be taught first and then Modi, and in teaching these and Barakhadies the instructions given above should be followed.

"*Standard II.*—The tables of annas, tak, &c., should be so carefully taught as not to necessitate their teaching again. The table of gunjas also should be taught. Modi and Balbodha reading should be taught simultaneously, and, to facilitate this, Balbodha has been introduced in the second and third books as it has been in the first.

"*Standard III.*—At this stage particular attention should be paid to Modi reading and writing and to mental arithmetic. Geography should not be allowed to be repeated by heart. At first the cardinal points should be well explained, and then starting from the school town and the taluka the geography of the whole province should be taught. Information about noticeable things at the different places should be communicated, in order that the learners may have a liking for the subject. In grammar mere definitions will not do; the boys should be able to distinguish the different parts of speech in a sentence. Hence grammar should not be taught from a book.

"*Standard IV.*—A boy should be able to read the Balbodha fourth book from the amount of reading he has had in the preceding standards. In interest only such sums should be taught as can be worked out by simple rule of three. Teaching of fractional arithmetic should not be commenced until a boy has thoroughly mastered the rule of three. While teaching geography of India the boys should, at first, be made acquainted with the natural divisions of the country and then with the political ones." The following remarks were recorded in a visitors' book and communicated to the inspecting officers :—

"The teachers should commence the arithmetic of ujalni from the first standard, and in the second and third standards the boys should be taught, not only sums of ujalni, integral and fractional, but also of proportion workable by ujalni. The pupils will be able to tell the price of 36 mangoes at the rate of 9 for 5 pice, or how many should be taken for 15 pice at the rate of 7 for 3 pice. In teaching mental arithmetic of fractional ujalni the teachers should not use fractions in their questions, or require answers containing fractions. They should not require the boys to tell the number of mangoes to be got for 6 pice at the rate of $1\frac{1}{4}$ for a pice; we cannot get $1\frac{1}{4}$ or $7\frac{1}{2}$ of a mango in the bazar. It will be better to give the rate in whole numbers, such as 5 for 4 pice, 3 for 2 pice, 3 for 4 pice, 7 for 2 pice. Here the boys will be practised to perform a double process and have much better mental training. I was not satisfied with the explanation of the 4th standard class. In teaching the lesson on Kalidass, the boys should be informed who he was, where and when he lived, what poems of his are well known, what intelligence he displayed in each of the anecdotes related of him, &c., &c. Mere questioning upon words is not what a teacher is required to do. The lesson must be well studied by him beforehand. In teaching history and geography together I have often found the boys left in the dark or misled by the masters. They should remember that history of Maharashtra is taught in the Berar schools, as Berar forms a part of Maharashtra. But in few or no schools have I seen boys including Berar when pointing out Maharashtra. For Sivaji's capital they have pointed out Rayagad in the Central Provinces; for Hubli they have pointed [redacted] the river Hoogli."

STANDARDS OF STUDIES FOR GOVERNMENT MARATHI GIRLS' SCHOOLS.

Standard I.

Marks.	
50	Numeration up to 100.
50	Reading Balbodh letters and Barakhadies.
50	Writing the same on slate or black-board.

Standard II.

50	Numeration up to 1,000; multiplication up to 10 times 10.
50	Reading Balbodh First Book.
50	Writing to dictation easy words in Balbodh First Book.

Standard III.

50	Numeration up to 10,000; multiplication up to 20 times 10; addition and subtraction of sums of not more than three figures.
50	Reading the Balbodh Second Book, with understanding of part read.
50	Writing to dictation easy sentences from the book read.
25	Recitation of poetical pieces in the Balbodh First Book.

Standard IV.

50	Multiplication up to 30 times 10; addition and subtraction, multiplication and division of three figures by a sum not exceeding 30.
50	Reading the Balbodh Third Book, first half, with understanding of part read.
50	Writing to dictation from the book read.
25	Recitation of poetical pieces in Balbodh Second Book.

Optional.

50	Reading Modi First Book.
50	Writing the Modi character.
50	Definitions of geography illustrated by the map of the world.

Standard V.

50	Multiplication and division, easy mental arithmetic; tables of money, weights, and measures.
50	Reading the Balbodh Third Book, with understanding of part read.
50	Writing to dictation from book read.
25	Recitation of poetical pieces from Balbodh Third Book.
25	Grammar—parts of speech to be known.

Optional.

50	Reading Modi Second Book.
50	Writing to dictation in Modi from book read.
50	General knowledge of the map of India.

Standard VI.

50	Practice, mental arithmetic.
50	Reading selections from the Fourth Balbodh Book.
50	Writing to dictation from portion of the book read.
25	Recitation of poetical pieces in the Fourth Book.
25	Laghu Vyakerna.

Optional.

50	Reading Modi Third Book; Modi dictation; copies to be shown.
50	Knowledge of the maps of Berar and India.

NOTE.—In all female schools, sewing should begin to be taught as soon as possible. Before a pupil can be considered to have passed a standard, it is necessary that she should obtain the requisite number of marks in all subjects not optional except recitation; and the requisite number of marks in the total of all the subjects not optional. The proportion of marks to be obtained is the same as is required by the Marathi revised standards. Before passing from all or some of the optional subjects in any standard to the optional subjects of the standard above, the pupil should be required to obtain the requisite number of marks in those subjects.

Schedule of Standards of Examination for Indigenous Schools in the Hyderabad Assigned Districts.

Standards.	Heads. 1st—Arithmetic.	Rate of payment.	2nd—Reading.	Rate of payment.	3rd—Writing.	Rate of payment.	4th—General knowledge.	Rate of payment.
		Rs. A.		Rs. A.		Rs. A.		Rs. A.
I.	Naming at sight and writing on the black-board or slate figures up to 100 and answering in the multiplication tables up to 30×10 . .	0 6	Reading letters of the Modi and Balbodh alphabets and words of two syllables . .	0 5	Writing on the black-board or slate letters of the Modi and Balbodh alphabets and words of two syllables	0 5		
II.	All the native multiplication tables and addition and subtraction of figures up to 100.	0 12	Reading with understanding a paragraph in Modi from an elementary book, such as the Berar 2nd Book . .	0 10	Writing in Modi a sentence from the reading book slowly dictated	0 10		
III.	The four simple and compound rules either according to the native or English method .	1 0	A paragraph in Modi and Balbodh from an advanced reading book, such as the Berar Third Book, and legibly written Modi papers . . .	1 0	Writing to dictation a sentence of three lines from the reading book slowly dictated . .	1 0		
IV.	Simple proportion, including simple interest.	1 0	A paragraph from a senior book such as the Marathi Fourth Book, or from a newspaper and written papers in Modi . .	1 0	Writing in Modi a letter in small hand of the length of ten lines on a foolscap size paper	1 0	Geographical knowledge of the province of Berar .	1 0

Standards of Examination for Indigenous Hindustani Schools in the Hyderabad Assigned Districts applying for grants-in-aid.

Standards.	Heads. 1st—Arithmetic.	Rate of payment.	2nd—Reading.	Rate of payment.	3rd—Writing.	Rate of payment.	4th—General knowledge.	Rate of payment.
		Rs. A.		Rs. A.		Rs. A.		Rs. A.
I.	Naming at sight and writing on the black-board or slate figures up to 100 and answering in the multiplication tables up to 20×10 .	0 6	Reading letters of the alphabet and words of two syllables . .	0 5	Writing on the black-board or slate letters of the alphabet and words of two syllables .	0 5		
II.	Multiplication tables up to 30×10; fractional tables of ¼, ½, ¾, and addition of figures up to 100 . .	0 12	Reading with understanding a paragraph from an elementary book, such as *Mufidul Muftadi* . .	0 10	Writing a sentence from the reading book slowly dictated.	0 10		
III.	Fractional tables of 1¼, 1½, 2½, and square table and the four simple rules .	1 0	Reading with understanding a paragraph from such a book as the *Talimul Muftadi* .	1 0	Writing to dictation a sentence of three lines from the reading book slowly dictated .	1 0		
IV.	The four compound rules .	1 0	Reading a paragraph from an advanced book, such as *Akhlaki Hindi* first half and written papers .	1 0	Writing a letter in current hand of the length of ten lines on foolscap size paper.	1 0	Geographical knowledge of the province of Berar .	1 0

To pass in a head, a pupil must obtain one-third of its total marks, which may be taken to be 60.

APPENDIX B.

List of Text-Books used in the several classes of schools in Berar.

Primary Course.

The text-books used in the primary schools are the three Marathi reading books prepared by the Educational Department of Berar, and printed partly in the Deonagri and partly in the Modi characters. They are properly graded as to matter and difficulty of lessons on various subjects, provincial and general, and suited for instruction to the lower classes. A small book on multiplication tables, and one on geography of Berar also prepared by the department. The Marathi books used on arithmetic, reading, grammar, history, and geography, are taken from the Bombay Educational Department.

For Urdu schools the department has prepared a Hindustani primer and a book on the geography of Berar. All the other books are procured from the North-Western Provinces, except translation of Lethbridge's History of India, which is procured from the Punjab. No attempt has been made to produce a well graded series of Urdu reading books. Five years ago a series was commenced in the Punjab, but it is not known what progress has been made.

Middle Course.

Arithmetic . . . . . Colenso.

Algebra . . . . . Do.

Euclid . . . . . Potts.

Vernacular—

Prose . . . Marathi { Bombay 6th Book and Hindustan Kathras; Anek Vidya Multatva Sangraha, and Gadya Ratnamala.

Urdu { Ainai-Israr. Ood Hindi.

Poetry . . . Marathi { Bombay 6th Book, and Navaneet.

Urdu { Majmoo-ae-Sokhan. Dewan Galib.

Grammar . . . Marathi { Dadoba Pandurang's and Godole's Grammars.

Urdu—Kawaidi-Mubtadi.

Classical:—

Sanskrit—Bhandarkar's First and Second Books.

Persian—Prose { Nigardanish. Gulistan.

Poetry { Karima. Bostan.

Grammar { Zawabit Farsi. Chahar Gulzar.

History . . . . . Oke's History of India (Marathi); Lethbridge's Smaller History of India; Smith's Smaller History of England; Royal Brief History of England.

Geography . . . . . Mackay's Outlines.

English (for reading)—Sequel to Royal Reader No. 3; Royal Reader No. 4; Lethbridge's Easy Selections; Lamb's Tales; Pope's Iliad; Lady of the Lake; (for translation into English) Bhashantar Pathmala; and Marathi 3rd and 4th Books.

Grammar—Howard's Rudimentary Grammar; Adam's Grammar; Morell's Analysis of Sentences and Best's Etymology.

The Vernacular, Anglo-vernacular, and classical books mentioned in the above list are well suited and the English are well known.

HIGH SCHOOL COURSE.

Arithmetic...		... Colenso and Barnard Smith.
Euclid		... Potts.
Algebra		... Colenso.
Vernacular...	Marathi.	Poetry—Navaneet. Grammar—Dadoba's and Krishna Shastri Godbole's.
	Urdu.	Qasaid Zauk. Dr. Forbes' Urdu Grammar.
Classical	Sanskrit.	Reading—Sanskrit 3rd book of Bombay; Panchtantra; Gadya Padyawali, Shakuntala. Grammar—Dr. Keilhorn's Apte's Guide to Sanskrit Composition, and Monier Williams' Manual of Exercises.
	Persian.	Nigardanish; Hatim Tai; Resalah-i-Abdul Wasia, and Dr. Forbes' Persian Grammar.
History		... Smith's England; History of England; Royal Reader Series, and Lethbridge's Larger History of India.
Geography...		... Mackay and Cornwell and Blandford's Physical Geography.
Science		... Natural Science by T. Cooke. Chemistry by S. Cooke.

English (for reading)—Companion Reader and Hints on the Study of English by Webb and Rowe; Macaulay's Essays; Royal Readers Nos. 5 and 6; Pieces from Cowper and other authors.

For translation into English—Balmitra; Esapniti; Bombay Marathi 4th Book, and Hindusthan Katharas.

Grammar—Adams', Morell's Analysis, and Best's Etymology.

APPENDIX C.

Training College Code.

"The Training College at Akola is maintained with the object of providing the Government schools of Berar with qualified masters and assistant masters.

"2. The college shall consist of two branches: a Marathi branch and a Hindustani branch.

"3. There shall be 60 stipends attached to the Marathi side: 25 of Rs. 7, and 35 of Rs. 6 per mensem.

"There shall be 15 stipends attached to the Hindustani side: six of Rs. 7 and 9 of Rs. 6 per mensem.

"4. The training shall consist of two courses, each of one year's duration, and shall be denominated the preliminary course and the final course. The subjects of study are laid down in the Training College Standards annexed to this Code.

"The 7 Rs. stipends shall be awarded to those who study the final course, and the 6 Rs. stipends to those who study the preliminary course.

"5. Every year in the month of November an entrance examination shall be held simultaneously at Akola, Basim, Buldana, Amraoti, Ellichpur, and Yeotmal. The examination of Marathi candidates shall be held in the 5th of the revised standards for vernacular and Anglo-vernacular schools, published at page 29 of the Berar Marathi School Paper for July 1876. The Hindustani candidates shall be examined in the present 4th Hindustani standard. Questions shall be prepared in the Director's Office and sent under sealed covers to the committees appointed to examine the candidates at the six stations.

"Candidates for the entrance examination must be *bonâ-îde* Natives of Berar, or must have resided in Berar for three consecutive years before the date of the examination. They must be above 17, and below 24 years of age, and free from all bodily infirmities and defects.

"The committees shall open the sealed covers at the time of the examinations, set the questions, collect the papers, and send them at once to the Director of Public Instruction. They shall conduct the *vivâ voce* examination, and send a list of marks to the Director of Public Instruction, with any remarks which they may have to submit.

"After the papers shall have been examined, and the result drawn, the Director shall intimate to the committee the names of the successful candidates, who should then be asked to join the college at once.

"6. Every stipendiary student must pass an agreement on joining the college in form attached.

"7. In the month of April there shall be terminal examinations of the first and second year's students, conducted by the masters of the college. Students failing at this examination will be liable to lose their stipends.

"8. In the month of October or November, both the classes shall be examined by a committee appointed for the purpose, presided over by the Director of Public Instruction. The subjects of examination shall be the same as those laid down in the courses of instruction prescribed for the two classes.

"To pass, a student must obtain one-third of the marks under each head and one-fourth under each sub-head.

"Passed students of the second year's classes will receive certificates entitling them to hold apppointments of teachers in the department. They will be divided into two classes. In the first class will be included those who shall have obtained 60 per cent. and more of marks on the whole. The second class will comprise students whose marks will range between 33 and 60 per cent. Students of the first class will be entitled to appointments the emoluments of which amount to Rs. 15 per month, and those of the second class to places of Rs. 10 to 12 per mensem.

"Unpassed students of this class will not be granted certificates, but such of them as may have obtained a tolerably good number of marks may be appointed assistant teachers on salaries not exceeding Rs. 10 per mensem.

"Passed students of the first year's class will also be divided into two classes. Those who shall have obtained 40 per cent. and more of marks will be placed in the first class; they will be granted stipends of Rs. 7 per mensem, and allowed to learn the subjects of the final course. Students of the second class will be appointed teachers on salaries not exceeding Rs. 10 per mensem, but they will not be granted any certificates. Unpassed students of the first year will be liable to dismissal, or may be appointed pupil-teachers if found qualified.

"9. Any stipendiary student who leaves the college without permission or is dismissed will be debarred from Government service in any department throughout Berar. Casual leave, not exceeding five days at a time, may be given to any student by the Principal of the college on sufficient reason being shown. Such leave, however, shall not exceed 15 days during the year. Leave of any other description shall be granted by the Director of Public Instruction only on the recommendation of the Principal.

"If any student absent himself without leave or without showing sufficient reason for his absence, he shall forfeit his stipend for such time as he may remain absent, and if he thus continue absent for two months, he shall be considered to have left the college without permission and be dismissed.

"10. It shall be allowable to admit five free students on each side to the Training College, provided they pass the entrance examination. It shall also be in the power of the Director of Public Instruction to admit to the college and to confer a vacant stipend on any untrained lower class schoolmaster or indigenous schoolmaster whom the Deputy Educational Inspector and the Deputy Commissioner may specially recommend as calculated to derive benefit from the college course."

Form of Agreement to be entered into on admission to Normal School.

AGREEMENT between on the one part, and the Director of Public Instruction, Hyderabad Assigned Districts, on the other part.

I , in consideration of a scholarship awarded me under the rules in force, do hereby agree to remain in the Normal school so long as I may be permitted to remain by the Director of Public Instruction, Hyderabad Assigned Districts, or until I shall pass the required certificate examination, and then to serve in the Educational Department as a master for so long a period as I may have remained in the Normal school; and I , Director of Public Instruction, Hyderabad Assigned Districts, do hereby agree on behalf of Government to pay monthly to the said such sums of money as shall be due to him on account of his scholarship or salary as master, provided that nothing in the agreement shall bar my right to withhold any portion of the scholarship or salary of the said during any one or more months, or to dismiss him from the Normal school or from the employ of the Educational Department, should I consider such a step necessary.

Dated

Witness. *Student.*

1

2

Director of Public Instruction,

STANDARDS FOR THE AKOLA TRAINING COLLEGE, MARATHI SIDE.

FIRST YEAR'S OR PRELIMINARY COURSE.

Max. of marks.		
100	*1st head*—*Vulgar and decimal fractions*, compound proportion, and compound interest, mental arithmetic, complete.	
100	*2nd head*—	
	40	(*a*).—*Revision of Modi* Book III and of Balbodh Books IV and V, with understanding.
	10	(*b*).—250 lines of poetry from the Fourth and Fifth Balbodh Books to be repeated by heart.
	20	(*c*).—The whole of Laghu Vyakarna and parsing.
	30	(*d*).—Reading of ordinary Modi papers with fluency.
100	*3rd head*—	
	35	(*a*).—*Writing* to dictation 5 lines from the Balbodh Fifth Book.
	30	(*b*).—Writing a letter on an ordinary subject given by the examiner.
	35	(*c*).—Writing Modi small-hand. Copy to be shown.
100	*4th head*—	
	50	(*a*).—*History of India* as given in Vinayak Kondea Okes' or similar book.
	50	(*b*).—General description of the earth; its shape, land and water, continents, islands, peninsulas, capes, isthmuses, principal mountains, rivers, oceans, principal seas, gulfs, straits countries, and capitals.

Max. of marks.		
100	*5th head*—	
	50	(*a*).—*School System*—Forms, returns, &c., in use in the Department.
	50	(*b*).—Method, principles of art of teaching.

SECOND YEAR'S OR FINAL COURSE.

100	*1st head*—*Arithmetic* complete with book-keeping.	
100	*2nd head*—	
	40	(*a*).—Book VI, with understanding of the part read.
	15	(*b*).—200 lines of poetry to be repeated by heart.
	30	(*c*).—Advanced parsing with knowledge of syntax.
	15	(*d*).—Knowledge of ordinary metres as occurring in poetry in the Marathi reading books.
50	*3rd head*—*Writing* a report on a given subject, or an account of an incident or description of a thing in Modi small-hand.	
100	*4th head*—	
	50	(*a*).—*Advanced knowledge* of the History of India, and of Governments of India and England, and general information about the forms of Government.
	50	(*b*).—*General Geography* of the four quarters, with some information about the people of the different countries, their religion, governments, manufactures, and commerce; elements of physical geography; map of India to be drawn.
150	*5th head*—	
	50	(*a*).—*School System*—forms and returns.
	50	(*b*).—Method—art of teaching; written examination.
	50	(*c*).—Oral examination, including teaching a class before the examiners.

HINDUSTANI SIDE.

STANDARD FOR FIRST YEAR'S OR PRELIMINARY COURSE.

100	*1st head.*—Vulgar and decimal fractions, compound proportion and compound interest, and mental arithmetic.	
150	*2nd head*—	
	35	(*a*).—*Vernacular*—Bagh-o-Bahar and Majun-a-Sakhun, Parts I and II, with revision of subjects of the previous standards.
	15	250 lines from the 2nd part to be repeated by heart.
	25	(*b*).—Grammar—Kawaid-i-Urdu, Part III, and parsing.
	25	Reading of ordinary written papers with fluency.
	30	(*c*).—Persian—Int-i-khab-i-Nusr-o-Nuzam, Part II.
	20	(*d*).—Grammar—Amadan Nama.
100	*3rd head*—	
	35	(*a*).—*Writing* to dictation eight lines from Bagh-o-Bahar.
	30	(*b*).—Writing a letter on an ordinary subject given by the examiner.
	35	(*c*).—Penmanship.
100	*4th head*—	
	50	(*a*).—*History* of India to the end of the Mahomedan period as given in the Wakait-i-Hind.
	50	(*b*).—*Geography*—as in Marathi.
100	*5th head*—	
	50	(*a*).—*School System*—Forms, returns, &c., in use in the department.
	50	(*b*).—Method—principles of art of teaching.

Max. of marks.	SECOND YEAR'S COURSE.
100	*1st head.—Arithmetic,* complete, with book-keeping.
150	*2nd head.*—
35	(*a*).—*Vernacular*—Bustan-i-Hikmat (1st half) and Dewan-i-Zauk.
15	250 lines from Dewan-i-Zauk to be repeated by heart.
35	(*b*).—Grammar—Kawaid-i-Urdu, Part IV, with advanced knowledge of parsing and syntax.
15	Knowledge of ordinary metres as occurring in Urdu poetry.
30	(*c*).—Persian—Akhlak-i-Mahsini.
20	(*d*).—Grammar—Ushraf-ul-kawanin.
50	*3rd head.—Writing* a report or an essay on a given subject.
100	*4th head.*—
50	(*a*).—*History of India*—including British rule as given in the Wakiat-i-Hind as in Marathi, and general knowledge of the form of Government both in England and India.
50	(*b*).—General knowledge of the four quarters, with some information about the people of different countries, their religion, government, manufactures and commerce; elements of physical geography; map of India to be drawn.
150	*5th head.*—
50	(*a*).—*School System*—Forms and returns.
50	(*b*).—Art of teaching, written examination.
50	(*c*).—Oral examination, including teaching a class before the examiner.

Besides the above subjects drawing is taught to the students of the college.

APPENDIX D.

Grants-in-aid Rules.

(A).—*For private schools for general education.*

I. The Resident at his discretion, and upon such conditions as may seem fit in each case (reference being had to the requirements of each district as compared with others, and to the funds at the disposal of Government), will grant aid in money, books, or otherwise to any school in which a good secular education is given through the medium either of English or the vernacular tongue, to males or females, or both, and which is under adequate local management.

II. In respect of any such schools for which application for aid is made, full information must be supplied on the following points:—

Firstly.—The pecuniary resources, permanent and temporary, on which the school will depend for support.

Secondly.—The proposed average annual expenditure on the school.

Thirdly.—The estimated average number of pupils that will receive instruction, the ages of the pupils, and the average duration of their attendance at the school.

Fourthly.—The persons responsible for the management and permanence of the school, and the time for which they will continue to be responsible.

Fifthly.—The nature and the extent of the course of instruction that will be imparted. The standards and the books to be used in each.

Sixthly.—The number, qualifications, names, and salaries of masters and mistresses, and subjects taught or to be taught by each.

Seventhly.—The nature and amount of aid sought, and the purpose to which it is to be applied.

III. Any school to which aid may be given shall be at all times open to inspection and examination, together with all its accounts and list of establishment and scholars' by any officer appointed by the local administration for the purpose. Such inspection and examination shall have reference to secular instruction only.

IV. The Government will not in any manner interfere with the actual management of a school thus aided; but will seek, upon the frequent reports of its Inspectors, to judge from results whether a good secular education is practically imparted or not, and it will

withdraw its aid wholly or partially from any school which may be for any considerable period unfavourably reported upon in this respect.

V. In giving grants-in-aid the Government will observe the following general principles:—Grants-in-aid will be given to those schools only (with the exception of female schools) at which some fee, however small, is required from the scholars; and wherever it is possible to do so, they will be appropriated to specific objects, according to the peculiar wants of each school and district.

VI. No grant will in any case exceed in amount the sum expended from private sources on secular instruction. Government will always endeavour so to give its aid, that the effect shall not be the substitution of public for private expenditure, but the increase and improvement of education.

VII. It is to be distinctly understood that grants-in-aid will be awarded only on the principle of perfect religious neutrality, and that no preference will be given to any school on the ground that any particular religious doctrines are taught, or are not taught therein.

VIII. When the inhabitants of any town desire to establish a department in connection with any zillah or town school for instruction in any science or language not included in the *curriculum* of study, and subscribe a certain sufficient sum for the establishment of such a department, then a grant not exceeding the sum expended from the above-mentioned source may be bestowed.

IX. Government will also give, on the following conditions, grants-in-aid for the erection of suitable school-houses when they may be required:—

(1) The Director of Public Instruction must declare that there is a necessity for a school building in the locality proposed.

(2) The site, plan, and estimate of the building must be approved of by the Director of Public Instruction.

(3) The amount contributed by the Government shall not exceed, nor in some cases equal, the amount contributed from private sources.

(4) In the event of any building towards the erection, purchase, enlargement or repair of which a grant may have been made by Government being subsequently diverted to any other than educational purposes, the Government shall have the option of purchasing the building at a valuation, to be determined by arbitrators, credit being given for the amount of the grant which may have been made by the Government.

(B.)—*For indigenous schools.*

I. Indigenous schools will, on the application of masters, be registered for grants-in-aid by the Director of Public Instruction on the following conditions:—

Firstly.—That the necessity for an indigenous school in the locality is apparent.

Secondly.—That the school has existed for at least six months before the date of application.

Thirdly.—That it shows an average attendance of at least 12 boys.

Fourthly.—That the master agrees to keep registers of admittance and attendance in accordance to Forms A and B annexed.

II. When a school is once registered, it will be examined by the officers of the Educational Department every year, as far as possible in the same month, and the amount of grant will be determined by the result of such examination.

III. The annexed schedule shows the standards of examination and the rates payable for a boy passing in each standard and head (*vide* Appendix A, page 11).

IV. To gain a proficiency grant a boy must pass in at least two heads of the standard in which he is examined.

V. No payment will be made for a boy who has not attended the school for a period of six months prior to the examination; nor for passing a second time in the same standard, or heads of the standards, in the same or other school.

VI. A capitation grant of eight annas per annum will be paid on the following conditions, on the average attendance of scholars during the preceding year, or, in the case

of a new school, during the preceding six months, provided however that nothing will be allowed for boys less than five or above eighteen years of age :—

(1).—That the registers are properly kept, and the average attendance has been correctly calculated.

(2).—That there is an additional teacher for every 25 boys above 50. In the absence of such teachers the grant will be paid for 50 boys only.

(3).—That the proficiency grant equals at least one-third of the total grant.

VII. In the case of girls' schools, the payments mentioned in Rules III to VI will be doubled.

VIII. Grants will also be made for school buildings, furniture and maps, provided a moiety of the cost is contributed from private sources, and on condition that the buildings, &c., will be made over to Government, when the object for which the grant was made ceases to exist.

IX. On the application of a well-managed indigenous school Government may, if it should think desirable to do so, give aid to it under the Rules (A) applicable to schools for general education.

X. In indigenous schools in which Balbodh is not taught, reading and writing in Modi only is to be accepted.

A.—*Register of admission of Pupils into the Indigenous Schools at* *Taluka,* *Zillah.*

No.	Date of admission.			Name of Pupil.	Age.	Caste.	If previously educated, where and up to what standard of Government or indigenous schools.	Date of leaving.			Standard passed in before leaving.	No. of re-admissions.	Remarks.
	Date.	Month	Year.					Date.	Month.	Year.			

B.—*Register of Daily Attendance of the Indigenous School at* *Taluka,* *Zillah* *for the Month of*

| Register No. | No. in school. | Name. | Fee. | | | | | | | | | | | | |

APPENDIX E.

Instructions issued to Deputy Educational Inspectors regarding their tours and Inspection Work.

" 2. You will observe that for the convenience of schools and of Deputy Educational Inspectors the period of travelling and inspection has been limited to seven instead of eleven months ; but during these seven months I expect constant and systematic moving and better inspection.

" The first and thorough inspection of schools will commence in the month of August, in which the Deputy Inspector will examine all the schools at his sadar station and such of the neighbouring ones as he can conveniently go to, not, however, with the intention of returning the same day. In the beginning of September he should set out on his tour, proceeding in a direction which may appear to be suited for moving just at the close of the rainy season and not return until he has finished half the number of Government, aided, and private schools in his district. If he returns to the sadar station after this amount of work, he is not to stay there for more than four or five days, unless specially required to do so for some particular business.

" The next trip will be in the opposite direction, and in that he will finish the first examination of all his schools.

" 3. Two or three of the Deputy Inspectors in the province may require about four months to get over this work ; others may not require half the time ; but I hope all of them will spend the first four months usefully for the improvement of their schools. The village schoolmasters are generally ill-trained, and the people ignorant and careless, and therefore the Deputy Inspectors have much to do. Dr. Sinclair has laid down at page 3 of the *Berar Educational Record* for February 1870 the points which the Deputy Educational Inspectors are to attend to while inspecting schools. I however found cases in which some of them had been disregarded ; and therefore the masters themselves had become lax. I beg to append a memo. showing in greater detail what they ought to do while inspecting a school or stationed at the village.

" 4 After the first examination of his schools is over, the Deputy Inspector may return to the sadar station if he wishes for a week or so before commencing his second movements, which should be in the order of the first ones. At the second inspection the Deputy need not examine the whole school as before, but see the progress of each class in one or two subjects in which he may have found it deficient at the previous examination, and not the result in the inspection report, which should, however, contain full information as to how far the master had attended to the instructions or suggestions which might have been given to him to remove any defects observed at the first examination, and how far the arrangements which the Deputy Inspector himself might have adopted for securing larger, regular, and punctual attendance, engaging the sympathies of the people, interesting the school committees in their work, ensuring timely payment of fees, purchase of books, &c., were successful. He should not merely point out what is defective or wanting for the well-being and improvement of the school, but take immediate steps to remove the defect or the want and report his proceedings. That which it is not in his power to effect should be referred for the orders of his superiors.

" 5. The Deputy Educational Inspector is not to go to his sadar station for the preparation of the monthly abstracts and returns except when he happens to be near it, and when it would be more convenient for him to go and come back in a day or two than to call up his establishment and records.

" 6. He will not get travelling allowance for the days he may spend at the sadar station."

At the time of the inspection of a school, the Deputy Inspector is reguired to see that the premises are kept clean and the school-house is in good repair, to note down the repairs and alterations to be made at the annual repairs ; if the building be not suitable, to take steps to procure a better one or to induce the people to contribute for the construction of a new one. To see that the furniture is taken care of and properly used, that all the prescribed registers are kept and properly filled in, that suitable time-tables are prepared and followed, that the classes are well formed and regularly attended to, that the teachers understand the standards and attend to the instructions for teaching them, that the boys have their class books, and that their progress is according to their standing in the schools, that the masters possess the requisite qualifications and teaching powers, the fees have been collected in time and the receipts marked as directed, the contingent allowance is properly spent and an account of it kept, the school committee takes interest in the school and does its work without undue interference in the management of it, the committee and the masters have exerted to secure an attendance

in proportion to the population of the place, and that the people and the masters have no cause to complain of each other. The result of his examination is to be entered in a statement in the following form and sent to the Deputy Commissioner for transmission to the Director of Public Instruction with his remarks. He is also to record it in the visitors' book for the information of the masters. The inspecting officers are required to distribute prizes at the time of the examination :—

Inspection report.

No. OF FIRST INSPECTION RETURN FOR 188 -8 .

Report on the School at Taluk, District.—Inspected by the Deputy Educational Inspector , on the of 188 .

Date of foundation of School.	Date of last annual examination by the Deputy Inspector.	No. of Boys on the Register.		No. of boys present.	Average attendance during preceding six months.	Standard under which examined.	No. examined under each standard	Number passed.						Remarks on the result of the examination and studies of each class.
		At the last annual examination.	At this examination.					1st head.	2nd head.	3rd head.	4th head.	5th head.	In all heads.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
						I.								
						II.								
						III.								
						IV.								
						V.								
						VI.								
						VII.								

General Report on the School.

Premises and buildings.		Remarks by the Deputy Commissioner.
Furniture and maps.		
School registers, records and library books.		
Organization and discipline.		
Pupils, their cleanliness, manners, regularity of attendance, &c.		
Remarks on teaching staff (giving names of teachers, designation, and pay).		
School Committees, the interest taken, and the assistance rendered by it.		
The capability of the place to keep a larger attendance at the school, and the means of securing it.		
Recommendation by the inspecting officer.		

Despatched to the Director of Public Instruction, through the Deputy Commissioner, on the of 188

Deputy Educational Inspector, District.

Hyderabad 20

No. OF 2ND INSPECTION RETURN OF 188 -8

Report on the 2nd Inspection of the School at Taluka, District, by the Deputy Inspector on 18

Date of last annual examination.	No. OF BOYS ON THE REGISTER.		No. of boys present.	Average attendance during the preceding three months.	No. of classes.	General state of the classes.
	At the annual examination.	At this examination.				

Remarks on the progress of the School and the work of the Teachers since the last annual examination.

Forwarded through the Deputy Commissioner on 18

Deputy Educational Inspector,

District.

Remarks of the Deputy Commissioner, if any.

The information for schools examined for grants-in-aid according to the results system is to be submitted in the subjoined form :—

INDIGENOUS SCHOOL.

No. OF INSPECTION REPORT.

Report on the Indigenous School at Taluka, District, by the Deputy Educational Inspector on District.—Inspected

When established.	School building.	Name, antecedents, and qualifications of the master.	Whether trustworthy registers have been kept or not.	No. of boys on the register. Average attendance during the last 12 months.	Rates of fees charged.	No. of pupils examined under each standard.	Standard in which examined.	NUMBER PASSED.					AMOUNT OF GRANT THE MASTER IS ENTITLED TO		Other grant recommended.	Remarks showing the general state of the school, as compared with that of the preceding examination; its wants and suggestions for its improvement.
								1st head-arithmetic.	2nd head-reading.	3rd head-writing.	4th head-general knowledge.	In all heads.	For proficiency.	For capitation.		

Submitted through the Deputy Commissioner on

OFFICE OF DEPUTY EDUCATIONAL INSPECTOR, *District.*
18

Deputy Educational Inspector,

District.

Appointments of School Committees and the Rules for their Guidance.

Rules for the Guidance of Committees.

The committee should visit the school at least once in every month, and, if possible, oftener.

Individual members are invited to visit it as their time may permit.

When the committee assemble they may usefully look to the following points:—

(*a*) Whether the school-house or furniture, &c., require any repair or alteration.

(*b*) Whether the children come to school clean and neat.

(*c*) Whether all are supplied with school text-books.

(*d*) Whether school fees have been paid.

(*e*) Whether the children in the lowest classes receive all the attention they require.

(*f*) Any breaches of discipline brought to their notice by the master and any complaints by the children. The committee should always try to arrange any disputes between masters and parents.

(*g*) Lastly, they should note the parents whose children attend irregularly, and admonish them. They should also do all they can to induce parents who have not yet done so to send their boys to school.

The committee should record what they see and do in a book kept for the purpose, and should always endeavour to *remedy* what they see wrong. When the committee make proposals requiring expenditure, the master should send a copy of their remarks to the Deputy Educational Inspector, who should take the necessary action upon them.

Committees should be encouraged to regard the school as the special institution of the village and their special care, and should feel assured that efforts which they may make to advance its interests will not remain unnoticed by Government.

Appointments of Members of School Committees.

The following instructions regarding the nomination of members for appointments to school committees, the notification of their appointments in the *School Paper*, and the bestowal of encomiums on their work by the Deputy Commissioners, were issued by the Resident in October 1880:—

"As recommended by the Commissioner and the Director of Public Instruction, the nomination of members for appointment to school committees will, in future, rest with Deputy Commissioners, and the publication of the names of members in *Residency Orders* will be dispensed with.

"The formation and composition of school committees will in future be notified in the *School Paper* under the signature of Deputy Commissioners.

"Deputy Commissioners may supply a stimulus to the exertions of members serving on school committees by occasionally bestowing, through the medium of the same paper, such encomiums on their work as they may have earned, noticing also, when necessity arises for it, the removal or supersession of members who may have been withdrawn from the Committee in the interests of the school."

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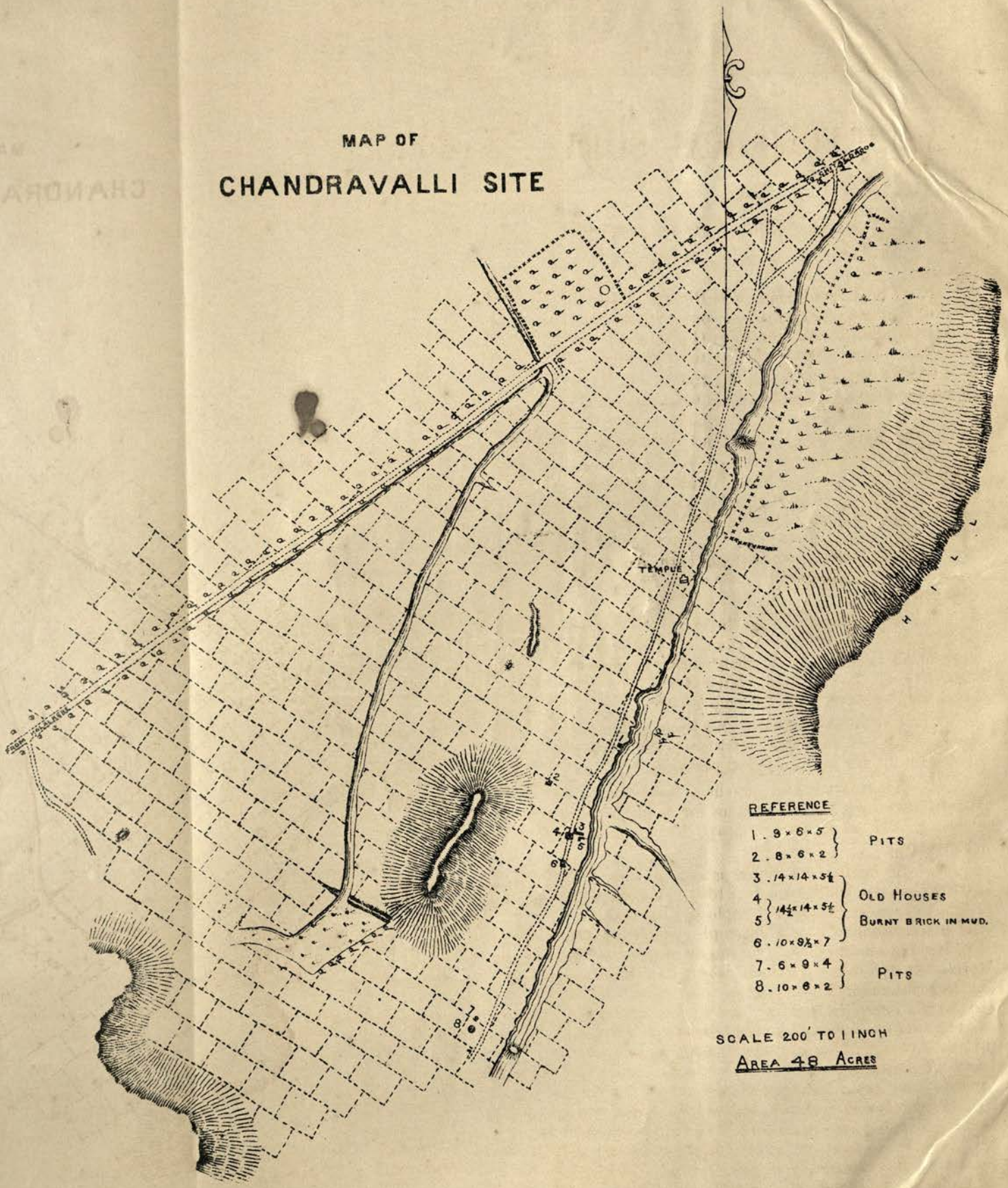

ARCHÆOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1909.

PART I.—WORK OF THE DEPARTMENT.

1. The Draughtsman and Photographer, whose period of special duty under Mr. E. R. Subrayer for work connected with the 3rd Maharaja Kumari's Mansion was extended to six months by Government Order No. G. 6980-2—G. M. 43-07-40, dated 26th May 1908, returned to office on the 20th of July 1908.

2. In their Order No. G. 1075-6—G. M. 67-06-75, dated 15th August 1908, the Government sanctioned the retention until the end of the year 1908-09 of the services of the temporary establishment for the preparation of the General Index to the volumes of the Epigraphia Carnatica.

3. For copying new Tamil inscriptions and for taking mechanical copies of all the newly discovered inscriptions in different parts of the Province, the temporary re-entertainment of the late Tamil Pandit of the Department and of two peons respectively was sanctioned in Government Order No. G. 5473-74—G. M. 25-3-08, dated 25th March 1908, with effect from 1st July 1908; and in their Order No. G. 1156-57—G. M. 43-07-54, dated 20th August 1908, the Government subsequently limited the period of the retention of the services of the above establishment to one year.

4. In connection with the publication of revised editions of the Sravan Belgola and other volumes of inscriptions, the temporary entertainment for the period of one year of an additional English clerk was sanctioned in Government Order No. G. 2960-61—G. M. 43-07-56, dated 14th November 1908. The new clerk entered upon his duties on 17th December 1908.

5. In the above Order Government have also made a suitable provision in the Archæological budget for work connected with the exploration and excavation of ancient sites for archæological purposes.

6. Anandalvar had privilege leave for nearly three months and Padmaraja Pandit leave without allowances for nearly two months. Venkannachar and Ramaswami Sastri were also on leave for about a month and a half and a month respectively.

7. As desired by Government in their No. G. 4774—G. M. 180-07-4, dated 14th February 1908, I made a tour to Arkalgud Taluk, Hassan District, in October 1908, to inspect the Siva temple at Ramenhalli, Arkalgud Taluk, and to examine the inscriptions in it. The temple, which is built in the Chalukyan style of architecture, is now in ruins. From one of the inscriptions in the temple we learn that the tower and other portions which had fallen down were repaired in 1719 A. D. by one Shanbhog Venkatesaiya who rebuilt them with brick and chunam. Architecturally there is nothing remarkable about the temple. Of the five inscriptions which are found here, four are already printed in the Hassan volume as Nos. 14-17 of the Arkalgud Taluk. The remaining inscription is on a stone set up to the right of the main entrance. The letters being mostly worn out, only the purport of this inscription was given in brackets under Arkalgud No. 13. Now, however, it has been found possible to decipher and copy a large portion of it, though the top part is completely effaced. The epigraph tells us that a certain Ramaiya, the S'rîkaraṇa-heggaḍe of Koṅga-nâḍu, set up the god Râmanâtha in 1213 A. D. and endowed the temple with some lands. The Narasimha, Iśvara and Vîrabhadra temples at Arkalgud were also inspected.

8. On my way to Arkalgud, I stopped for some time at Hassan and examined the Kêśava, Hâsanâmbâ, Pârśvanâtha, Virûpâksha and Gôpâlakrishna temples. Two *vîrakals*, bearing inscriptions which are not quite legible, were discovered in the flower garden to the west of the Devikere tank. At about the 9th mile from Hassan on the Arkalgud road is a village named Kallârêkoppal to the east of which there is a conspicuous Roman Catholic chapel built on a high hill. Around this place there are a few villages inhabited by Native Christians, and in one of these, namely, Sathalli, a Roman Catholic Father has his residence. I am told that a *jâtra* is held on the hill every year. The village Sathalli is of interest as having been the scene of the labours of the well-known Abbe Dubois at the beginning of the last century. I also inspected Bîkanhalli and Gorur on the way. At the latter place, the Paravâsudêva, Narasimha, Trikûṭêśvara and Kailâsêśvara temples were examined and 4 new inscriptions discovered—1 in the first temple and 3 in the third. The latter belong to the 12th century. A new inscription of about the 15th century was also discovered at Honnagoṇḍanhalli, Arkalgud Taluk, about four miles from Gorur. The inscription on an old *vîrakal* near Vaddarhalli, about a mile from Gorur, which is printed as Arkalgud 11, was carefully examined and some important corrections made in the printed copy.

9. I left Arkalgud for Râmanâthpur on October 18th and discovered a few new inscriptions on the way—1 at Mokali, 2 at Dodda Magge, 1 at Nilavâgilu and 3 at Muguḷur. At Ramanathpur, the Râmêśvara, Agastyêśvara, Subrahmaṇya and Râma temples were inspected as also the Lakshmaṇêśvara and Vâsâpuri Anjanêya temples at Mallarâjapaṭṭaṇa on the opposite bank of the Kaveri. About 27 new inscriptions were discovered in the Râmêśvara temple and 2 in the Lakshmaṇêśvara temple. Of the former, 1 is inscribed in Nâgari characters on the outer wall of the *garbha-griha* and belongs to the reign of the Vijayanagar king Harihara II; 1 is engraved on the pedestal of the Tâṇḍavêśvara image; 3 on the floor in the *navaranga*; and the rest are written over the entrances to the rooms in the verandah around the temple, giving the names of the gods set up in the several rooms together with those of the men who set them up. Among these men several belonged to the Mysore Arasu community. Two short inscriptions were also discovered on a rock in the bed of the river. On finishing my work at Ramanathpur, I went to Basavâpatna, inspected the Shaḍbhâvarahitêśvara, Sântêśvara, Praṇatârtiharêśvara and Lakshmîkânta temples and discovered 5 new inscriptions. Two of these which are on *vîrakals* refer to a fight between the Hoysaḷa king Nârasimha III and his brother Râmanâtha.

10. On my way back to Arsikere, I inspected Kôramangala, Hirikaḍalûr and Hâranhalli. At about the 6th mile from Hassan on the Hassan-Arsikere road, a cart-track leads to Kôramangala, situated at a distance of about three miles from the road. The village contains three temples in the Châlukyan style of architecture, built in the 12th century. Two of these are in ruins, but the third, the Bûchêśvara temple, is fortunately in a good state of preservation. Though small in size when compared with the temples at Halebid, the Bûchêśvara temple may be looked upon as an excellent specimen of the Châlukyan style both in design and execution. The tower is very artistically executed and the sculpture in front of it representing Saḷa in the act of stabbing the tiger is an excellent piece of workmanship both as regards expression and ornamentation. The same may be said of the images inside the temple, especially Śâradâ and Gaṇapati, which are wonderful works of art, and which have fortunately escaped mutilation owing to the darkness in the interior of the temple. This temple deserves to be conserved at any cost. The north wall is a little out of plumb and has to be set right at once. A high compound wall and strong doors are urgently required for the preservation of the temple. The Chennakêśava temple at Hirikadalûr, about 1½ miles from Dudda, is in ruins and does not deserve the labour and expense of restoration. Two new inscriptions were discovered in this temple. At Hâranhalli, about 5 miles from Arsikere, there are two temples, the Chennakêśava and the Sômêśvara, which are also good specimens of Châlukyan architecture. They were built in the 13th century. In both the temples there are rows of elephants, etc., on the outer walls as in the Hoysaḷêśvara temple at Halebid, which they resemble in the interior also though the area is much smaller, and the towers are in a good state of preservation. The Sômêśvara temple is in an unfinished state as regards its exterior owing probably to some political trouble at

the time, portions of the rows of animals, etc., on the outer walls and nearly half the tower being left uncarved. The Chennakêśava temple is well preserved while the Sômêśvara temple is woefully neglected. The northern wall has in part fallen down. But there cannot be much difficulty in restoring it as all the stones are lying on the spot. This charming little temple deserves conservation and the work of restoration has to be taken in hand as early as possible. A compound wall and strong doors are urgently required as in the case of the temple at Kôramangala. There being no door to the temple, no image in the interior has escaped mutilation. While at Kôramangala and Hirikadalûr, I was told that some images belonging to the temples in those places had been removed by some people with the connivance of the village or taluk authorities. Such vandalism can only be put a stop to, to the immense advantage of temples and other buildings of archæological and historical interest, by bringing into force in the Province an act similar to the Ancient Monuments Preservation Act. The sooner this is done, the better. I also inspected the Kallêśvara, Bairêdêva and Chandramauḷêśvara temples at Haranhalli and discovered a few new inscriptions in the place—one on a beam in the Sômêśvara temple, one on two beams in the Chennakêśava temple, one at the Paramânandavêdike to the north-east of the village and one near a well known as Vêdikebhâvi.

11. At Arsikere I inspected the Îśvara temple in the north-east, the ruined Jaina temple styled Sahasrakûṭa-Jinâlaya in the inscriptions and the Tirupati temple at the foot of the hill. The Îśvara temple is a good example of Châlukyan architecture, the circular porch in front being unique in design and construction. The temple is well preserved. The Bûchêśvara and the Sômêśvara temples, which are not in any way inferior in architectural beauty, ought to be conserved like this temple. Two new inscriptions were discovered in the ruined Jaina temple, one on a pillar and the other on the pedestal of a mutilated Jaina image; and two more on the beams of the *maṇṭapas* in front of the temple at the foot of the hill. There was also a new inscription on the left side of the stone containing Arsikere 89 and another on a *vîrakal* to the right of the road leading to Tirupati.

12. In May 1908 Mr. J. H. Marshall, the Director-General of Archæology, had sent me a cutting from the *Madras Mail*, containing an account by Dr. Dreaper of the ruins of Chandravalli near Chitaldrug, and enquired if I could give him any other information about the ruins. He had also requested me to send him some specimens of the pottery and coins to be found there. With the object, therefore, of inspecting this ancient site of Chandravalli, I left Arsikere for Chitaldrug on October 24. On the way I examined the Gôpâlakrishṇa, S'ankaralinga, Vîrabhadra and Siddarâmêśvara temples at Holalkere and discovered a new inscription at the last mentioned temple. At Chitaldrug I inspected the ancient site of Chandravalli situated at the north-west foot of the Chitaldrug hill. It appears to extend over a considerable area from the Hanumanta temple in the north to the Ankle *maṭha* in the south. How far it extends towards the west it is not easy to determine. A large portion of it is now covered over with cultivated fields. Broken bricks and pieces of pottery are strewn over the whole area. A watercourse has cut through the site towards the hill in the east. It exposes on both sides banks 10 to 12 feet deep made up of two layers: the lower, about 6 feet in depth, of hard gravel, and the upper, of about the same depth, consisting of loose earth, ashes and rubbish with pieces of pottery imbedded in it. Some of the latter are beautifully glazed and ornamented. In the watercourse some neolithic celts were also picked up. Guided by indications of some brick walls on the site, I carried on some preliminary excavations by the side of the walls in 4 places (see Map 3—6). The bricks of which the walls are built are well burnt and unusually large in size—16 inches long, 8 inches broad and 4½ inches thick. At the corners where two walls meet bricks of greater width, nearly square in shape, are used. The excavations exposed 3 rooms, about 14 feet square, within a few yards of each other; but in every case the walls were only 4½ feet high. The digging was continued to a depth of about 7 feet below the ground level when virgin soil was met with. Pieces of pottery, broken cups, jars, lamps, ring-stands and other earthenware articles, ashes and rubbish were found in all the rooms. Most of the pieces of pottery bear ornamental devices and are neatly glazed, and the shapes of some of the vessels are unlike those of the ones now used in the neighbourhood, or, for that matter, in the Province itself. There were also dug up a few perforated and elegantly shaped beads made of stone and a

number of flat circular earthen pieces, some of which are marked with ornamental lines. It is difficult to say what the latter were intended for: perhaps they served as playthings for children. Near one of the rooms (6), at a depth of about 3 feet, were unearthed a few hand-made roofing tiles with ridges and grooves. They resemble the modern Mangalore tiles and some of them have two holes at the end, perhaps to allow of nails being driven into the rafters below to keep the tiles in their place even during storms. By the side of one of the walls (3) running in the direction of the watercourse a lead coin and a large circular clay seal were dug up at a depth of about 6 feet. The seal has a hole at the top and just below it some marks which look like 4 Brâhmi letters. There is an elephant standing to the left, in front of which a soldier is seen standing armed with some weapon. On the back of the seal is an ornamental circle with some indistinct symbol in the centre. Four other places (1, 2, 7 and 8) were selected for excavation and pits were dug to a depth of about 5 feet. In all of them pieces of pottery, broken cups, etc., ashes and rubbish were found as in the other places. In a pit (1) a few yards to the north of the spot where the seal was discovered three more lead coins were found; and in another pit (8) about 80 yards to the south of the same spot were dug up together a silver and a lead coin along with another which is presumably a potin coin. The silver coin is a Roman *denarius* of the time of the Emperor Augustus. The lead and potin coins are much smaller in size than the four lead coins mentioned above, and no legends or symbols are visible on them. The large lead coins are undoubtedly of the Andhra period and the same is most probably the case with the small lead and potin coins which were found together with the *denarius*. Of the former, the one which was found with the seal is a coin of the Mahârathi, probably a viceroy of the Andhras stationed at Chitaldrug; and of the three which were dug up in the northern pit (1), two are coins of Mudânanda and one of Chutukadânanda, both of whom are supposed to be Andhrabhrityas or feudatories of the Andhras. Further details about the coins are given in the second part of the Report.

13. The excavations went on for about eight days. When the brick walls were discovered, it was hoped that some important building or *stupa* of the Andhra period would be unearthed. Unfortunately, however, the walls of the rooms were only $4\frac{1}{2}$ feet deep built on hard soil. The lowness of the walls and the nature of the remains found in the rooms, pits and the banks of the watercourse may lead one to suppose that this part of the site probably represents the outhouses or cattle-sheds, backyards and manure-pits of one of the streets of the ancient city. The results of the excavations are encouraging though not commensurate with the expectations entertained at the beginning. If a long stay is made at the place and the work of excavation conducted on a large scale with patience and perseverance, with a few intelligent hands to help in supervision, there is every likelihood of some important results being achieved. It is intended to carry a large trial trench across the fields that now cover the site. But the lands will have to be acquired before this can be done. In connection with the excavations carried on at Chitaldrug, I have to thank Messrs. M. Changaiya Chetty, B.A., Deputy Commissioner, and A. Mrityunjaya Iyer, B.A., Assistant Commissioner, for their sympathetic assistance.

14. At Chitaldrug the Uchchangiyamma, Narasimha and Venkataramaṇasvâmi temples were inspected as also Tippu's Mahâl, the Bârâ Imâm Makân and the Ankle *maṭha*. In the Mahâl the ceiling of the inner hall is pulled down and the lofty wooden pillars are alone left standing. The pillars have no ornamentation about them like the ones in the Palace at the Bangalore Fort. The upper storey contains a few plain-looking rooms. There is a garden attached to the building. Though a plain structure, the Mahâl deserves renovation as a building of some historical interest. In the compound there is a huge stone trough, 10' 6" long 4' 6" broad and 4' 10" deep, chiselled out of hard granite and well polished. It is said that the trough was used for watering elephants during Tippu's time. The Ankle *maṭha* is noted for its caves which form a perfect labyrinth consisting of rooms of various sizes at different levels. The Panchalingêśvara and Siddêśvara temples there were examined. Altogether 11 new inscriptions were discovered at Chitaldrug—1 in the park, 1 on a bell in the Uchchangiyamma temple, 2 in the mosque, 2 in the Bârâ Imâm Makân, 2 on tombs to the west of the travellers' bungalow, 1 on a rock to the south of Siddhânti Obalappa's garden, 1 in front of the old post office and 1 on a rock to the west of Nêralagundi-done.

15. On the hill I inspected the Sampige-Siddêśvara, Hiḍimbêśvara, Ekanâthamma, Phalguṇêśvara, Gôpâlakrishṇa, Anjanêya, Subbarâya and Basava temples. In the Hiḍimbêśvara temple a big piece of bone is shown as the tooth of the demon Hiḍimba, and a cylinder of iron plates, 6 feet high and 10 feet in circumference, as the *bhêri* or kettle-drum of Bhima, the Pandava prince who killed Hiḍimba. The *garbha-gṛiha* of this temple is carved out of a single rock. A figure of Hiḍimba is sculptured on the *vimâna*. In the Sampige-Siddêśvara temple also a piece of bone much bigger than the one at the Hidimbesvara temple is shown as the tooth of Hidimba. At the entrance to the temple are placed two capitals on which, curiously enough, 2 inscriptions of the middle of the 14th century are engraved. On the hill there is a structure built of masonry in the form of a circular well, about 8 feet deep and 21 feet in diameter, on the edge of which in the four cardinal points are fixed on two stone beams huge millstones 5' 10" in diameter, the lower stone being 1' 10" thick and the upper 10." The upper stones have around the rim 38 square holes each $2\frac{1}{2}$" long and $3\frac{3}{4}$" deep. There are two flights of steps leading down into the well. These millstones are supposed to have been used for grinding gunpowder at the time of Hyder and Tippu, and this supposition is strengthened by the fact that when the structure was unearthed some years ago quantities of charcoal powder were found at the sides of the millstones. Probably elephants were employed for working the millstones, all the four moving at the same time by some ingenious contrivance. Two of the upper stones have been removed to the park and fixed there like round tables. As this structure is of historical and archæological interest, it is to be regretted that the upper stones were disturbed at all.

16. On the 1st of November I left Chitaldrug for Siddapura, Molakalmuru Taluk, for inspecting the Asoka inscriptions. On the way a new inscription was discovered at Bairâpura, about four miles from Siddapura. At Siddapura I examined the Anjanêya, Obaladêva, Vîrabhadra, Kêśava, Râmachandrêśvara, Basava, Akkatangi and Basti temples. Three new inscriptions were discovered: one on a rock in a field to the west of the village and two on the bells in the Anjaneya temple. The Basti temple is a neat little building at the foot of the Brahmagiri hill, in which there is a Jaina image seated with its head severed. There is not a single Jaina living in the village at present. To the south-west of the Basti temple is a hill known as Pagaḍesâlubeṭṭa. Tradition has it that the two sisters (*akkatangi*) who built the Isvara temple known as Akkatangiyara-guḍi used to play at dice (*pagaḍe*) on this hill. A *vîrakal* lying in a field to the south-west of this hill, which contains the inscription Molakalmuru 12, is interesting as the sculptures on it illustrate the meaning of the expression *siḍi-tale-goḍu* (to offer the springing head). The reference is to a custom frequently alluded to in inscriptions, according to which a devoted servant took a vow that he would not survive his patron and sacrificed himself on the occurrence of the patron's death. This was done in several ways. But in the present instance, a bowed elastic rod was set up behind the person with its end attached to the top-knot of the hair, so that the head, when cut off, sprang up with the rebound of the rod. A few furlongs to the east of Siddâpura is a small hamlet inhabited by a few Kurubas, which is named Kâḍusidda *maṭha*. The adjacent village which is called Hâneya in the inscriptions may have derived its later name Siddapura from the above hamlet. The Asoka inscription at the hill called Emmetammanguṇḍlu near Siddapura and that on the rock known as Aksharabaṇḍe to the north of Brahmagiri were carefully examined. Both of them are well protected by masonry walls, iron bars and a strong canopy. The door is locked and the key is with the Patel of Siddapura.

17. I then inspected the Jaṭingarâmêśvara and the Brahmagiri hills. At the beginning of the flight of steps leading to the top of the former, is a ruined Gaṇêśa temple, built of large-sized old bricks, about 12 inches long, 8 inches broad and 3 inches thick. The bricks are neater, though smaller, than those found at Chitaldrug. The Gaṇêśa has only two hands which is considered to be a speciality. I examined the Asoka inscription on the top of the hill. This is also well protected like the other two inscriptions, but the door is unfortunately left unlocked. This is to be deeply regretted as the inscription, which is already worn out and much injured, is sure to suffer further injury at the hands of cattle-boys and other ignorant persons. This is the most worn out of the three inscriptions, while the Brahmagiri one is the best preserved. The Jaṭingarâmêśvara, Bhôgêśvara, Sûrya

and Vîrabhadra temples were visited and a few new inscriptions discovered: one near the main entrance, one on the Nâgarpaḍe rock and five on the bells and gong of the Jaṭingarâmesvara temple. This temple is an old one as a reference to its renovation is made in an inscription dated 962 A. D. A brick temple formerly, it was converted into a stone temple in that year. The above inscription also tells us that it was here that Jaṭâyu was killed by Râvaṇa. The prefix Jatinga in the name Jatingarâmesvara is a corruption of Jaṭâyu. There is also a temple dedicated to Jaṭâyu on an adjacent peak which is loftier and steeper than this.

18. On Brahmagiri I examined the Triśankêśvara temple and the Mahâl. An inscription at the temple tells us that one Bîchaṇa, the minister of Bamma who was the son of Bhôganripa (*Last year's Report*, para 44), built the Hâneya (*i.e.*, Siddapura) and the Niḍugal forts. The Mahâl is a neatly built two-storied house, about 50' by 50', the lower portion being built of stone and the upper storey terraced. It is a picturesque building occupying a romantic position on the top of the hill and presenting a very imposing appearance. I am told that it was built by a Lingâyat guru some 60 years ago and that the guru died some 20 years ago. The house was, it appears, very well furnished with chairs, sofas, etc., and even with a piano. On his death the Ayya of Eraḍukere, Rayadurga Taluk, is said to have removed many valuable things found in the Mahâl under the plea that he was the guru of the deceased. The latter is said to have led a pure and pious life and to have spent large sums of money in feeding people of his own sect and others especially on the Sivarâtri day. The building has now become Government property. It is a pity that such an excellent building is left to take care of itself. The door is left open and mischievous people have broken the doors, windows and glass panes. They have not even hesitated to use the door and window frames for fuel in cooking their food on the hill. The building deserves conservation.

19. On my way back to Chitaldrug I visited Dodda Uḷvarte, a village about seven miles from Talak. It has a number of old *vîrakals*, two of which especially, belonging to the 10th century A. D., are very artistically executed both in regard to the sculptures and the writing. They relate to the Noḷambas. The village appears to have been an important place in the 10th century. It is called Uḷalmari in the old inscriptions and Uḷalavariti in those of the Vijayanagar period. A new inscription was discovered below the lamp-pillar in front of the Mailâradêva temple. I returned to Bangalore on November 9.

20. In connection with the revised edition of the Sravan Belgola volume, I made a tour to Sravan Belgola on the 22nd of February 1909. On the way I inspected Mattigatta, Navile, Agrahara-Belguli, Nuggihalli and Jambûru. At Nuggihalli I examined the Somêśvara, Sadâśiva and Narasimha temples. The last is a good specimen of Chalukyan architecture, resembling the Chennakesava temple at Haranhalli, though the tower, which is of a different design, is similar to that of the Buchesvara temple at Koramangala. The friezes of animals, etc., on the outer walls are complete like those of the Hoysalesvara temple and not left unfinished like those of the Somesvara temple at Haranhalli. It is interesting to note that unlike in other temples the images on the outer walls have in most cases their names engraved below, often with the names of the sculptors who executed them. The figures on the south wall were made by Baichôja of Nandi and those on the north wall by Mallitamma. Altogether there are 52 such short inscriptions around the temple, and their period is about 1249 A. D., the year in which the three gods of the temple were set up. The temple is in a good state of preservation. It belongs to the class of temples known as *Trikûṭâchala*, literally, a three-peaked mountain, meaning a temple in which there are images of three different gods set up in separate cells facing the three cardinal points, the entrance facing the fourth. The Chennakesava temple at Haranhalli and the Narasimha temple at Javagal belong to the same class. Two more inscriptions were discovered at Nuggihalli—1 on the *dhvajastambha* of the Narasimha temple and the other on a pillar at the entrance to the village.

21. At Sravan Belgola a careful survey was made of the town and its surroundings as also of the larger and the smaller hills. A few of the villages in the neighbourhood were also inspected. Every one of the printed inscriptions was carefully compared with the original and corrections and additions made. The originals, however, of the printed inscriptions Nos. 69 and 71 are not now forthcoming. A

close search was made for the former but without any success; with regard to the latter, I am told that the rock on which it was engraved was removed at the time when the Bhadrabâhu cave was repaired. It is satisfactory to note that this thorough survey, conducted with much labour and perseverance, has brought to light nearly 250 inscriptions not known before. It is not to be expected that every one of them is of great historical importance; but it can be said that most of them give information of one kind or another which cannot but be of some interest to the historian and the archæologist.

22. To begin with the town and its environs. A new inscription was discovered on the pedestal of the image in the Akkana-basti and another in Nagari characters on that of the marble image in the Siddhânta-basti. The latter *basti* is so named because all the books bearing on the Jaina *Siddhânta* were formerly secured in a dark room of this basti; and it appears that at some remote time *Dhavaḷa*, *Jayadhavaḷa* and other rare philosophical works were carried away from here to Mûdabidare. In the Mangâyi-basti 3 new inscriptions were copied: 1 on the pedestal of S'ânti-Jina, 1 on that of Vardhamâna and 1 over the second inner entrance; and in the Bhaṇḍâra-basti were discovered an inscription on a stone in the *prâkâra* and another on a pillar in a room to the right of the second entrance. The latter is partly concealed by a newly built wall. Seven new inscriptions in Tamil and Grantha characters were discovered in the *maṭha* on the images of Anantanâtha, Gommaṭa, Navadêvatâ, Gaṇadhara, Pañchaparamêshṭhi, Chaturvimśati-tîrthakara and Ananta. Two Kannada *sannads* granted to the *maṭha* by Pûrnaiya and Krishnarâja Odeyar III were also copied. It has to be mentioned here that no such Sanskrit sannad as the one printed as No. 141 appears to have been granted to the *maṭha* by Krishnarâja Odeyar III. It is a fanciful paraphrase in Sanskrit of the above Kannada sannad, recently composed by some Jaina Pandit, and as such can lay no claim to be an authoritative record. It is misleading in its contents, inasmuch as the composer has omitted a great deal of what is contained in the original and has added much foreign matter with the sole object of giving the record a Jaina complexion. Of the other inscriptions newly copied in the town and its environs, 1 is on a pillar in the *maṇṭapa* of the pond, 1 on a boulder in Syed Saheb's backyard, 1 on the north slope of the rock known as Bôḷure, 1 on a rock at the Halasinabâvi entrance, 2 at Jakkikatte, 2 at Javarankatte, 4 on rocks near Chennanna's pond and 1 on a stone in Chikka Ijjayya's field in the south.

23. On the larger hill or Vindhyagiri nearly one hundred new inscriptions were copied. Of these, 1 is near the left foot of Gommaṭêś'vara; 14 on the pedestals of the images in the cloisters around, 2 of which are in Nâgari characters; 3 on the beams of the enclosure, of the 15th century, written in ink; and 1 on the floor in front of the colossus. In the *maṇṭapa* in front of the image there are 9 ceiling panels which are very elegantly executed. Around the central panel is engraved an inscription in small letters, the copying of which entailed much labour. There were also 6 new inscriptions on the pillars. About 15 inscriptions are engraved in Gujarati characters in the passage leading to the courtyard. Impressions of these have been sent to Mr. D. R. Bhandarkar, M.A., Archæological Superintendent, Poona, for favor of decipherment. Outside the enclosure was discovered a stone to the west of Brahmadeva *maṇṭapa* containing an inscription similar to No. 90 in its contents. On the back was also discovered an inscription engraved, unlike on other stones, breadthwise. In Siddhara-basti was copied a new inscription found at the bottom of the west face of the pillar on which No. 105 is engraved. Four new inscriptions were copied near No. 117, 8 near No. 111 and 3 near No. 119. A worn-out Malayalam inscription was also discovered near the entrance known as Akhaṇḍabâgilu. The rock to the west of Odegal-basti is full of inscriptions in Nâgari characters resembling No. 119, most of which are dated in S'aka years. These were copied together with two Kannada inscriptions found at the same place. About 10 inscriptions were also discovered in different parts of the rock outside the first entrance. Two of these are noteworthy as being inscribed in characters older than those of the oldest inscription hitherto known on this hill. An attempt was also made to take a good photo of Gommaṭêśvara for the revised edition of the volume. The illustration given in the first edition was from Appavu Pillay's copyright photo. The required number of copies had to be bought from him. I wanted

to have our own copy for this edition. A special platform had to be erected for taking the photo. But as a scaffolding had been erected at the time on an immense scale around the image for the head-anointing ceremony, the photo, though not as satisfactory as could be desired, is the best that could be had under the circumstances.

24. On the smaller hill or Chandragiri the work that had to be done was of a very arduous nature. Here too nearly one hundred new inscriptions were discovered. The most important finds were on the rocks to the south of Pârśvanâtha-basti and in front of Kattale-basti. Most of these inscriptions are engraved in characters very similar to those of what is known as the Bhadrabahu inscription and belong approximately to the same period. A few are perhaps one or two centuries later; but very few can be brought down to a period later than the 10th century A. D. Many of them are epitaphs of Jaina gurus like those printed at the beginning of the Sravan Belgola volume; some record the visits of distinguished persons; and some consist of only one word giving simply the name of the pilgrim who visited the place. As records of a respectable antiquity, it was thought desirable to copy every one of them without any regard to their importance or otherwise from a historical point of view. The letters being worn out and the rock having peeled off in many places, the work of decipherment was extremely difficult. Every letter had to be carefully and patiently scanned and deciphered. Of the records that have now been copied, it may be said of a good number that no trace of them will be found some years hence. As those of the inscriptions on these rocks that are already printed are not given in a regular order, a great deal of time had to be devoted to the work of identification before any corrections could be made. What is known as the Bhadrabahu inscription is railed off from the surrounding space to preserve it from injury. But as it is left open, exposed to sun and rain, the letters are gradually getting worn out and the rock has peeled off in several places. Being an important inscription of comparatively great antiquity, it deserves to be protected from further injury by the erection of a canopy over it. Among the other discoveries may be mentioned two incomplete inscriptions on the pedestals of two images in Chandragupta-basti. Two inscribed square pillars, similar to the ones seen in the *mantapas* on the hill, appear to have been unfortunately cut and converted into these pedestals. An inscription of Châmunda-raya, similar to No. 76, was found on both sides of the entrance to Châmundaraya-basti. At Têrina-basti were discovered two inscriptions: one on a stone built into the floor and the other on a car-like structure in front. The basti probably derives its name from this structure. Four inscriptions were copied near Iruve-Brahmadêva temple, two on the doorway and two on the rock in front; six near Kanchina-done; two near the Bhadrabâhu cave and one Tamil inscription below No. 73. A few more inscriptions were also discovered at the foot of the hill. The boulder on which one of these is engraved is known as Châmuṇḍarâya's rock. Tradition has it that on Châmuṇḍarâya's shooting an arrow from this rock in the direction of the larger hill, as he was directed to do in a dream, the image of Gommaṭa which had been concealed by stones, bushes, etc., became instantly visible. A few Jaina gurus are figured on the rock with their names written below.

25. The villages that were inspected in the neighbourhood of Sravan Belgola were Jinanâthapura, Jinnênhalli, Hâlmattigaṭṭa, Kabbâḷu, Kaṇṭîrâyapura and Sâṇêhalli. At the first village 11 new inscriptions were found: five in S'ântinâtha-basti, one near Aregal-basti, one on a tomb to the north-west of the village, one in Sivananjegauda's backyard, one on a rock to the south-west, and two in Kâḷê-gauda's fields to the north and south-east. From an inscription on the pedestal of the god we learn that the S'ântinâtha-basti was built at about 1200 A. D. Though small, the temple is a fine example of Chalukyan architecture. On the outer walls there are images of Jinas, Yakshas and Yakshis. This appears to be a rare feature in Jaina temples as no such ornamentation is found on the outer walls of other bastis of this style of architecture. The temple is in a good state of preservation. The tomb to the south-west, on which an inscription was found, is what is called a *samâdhimantapa*, a square stone structure about 4 feet broad and 5 feet high with a tower at the top, but walled up on all the sides with stone slabs without any opening whatever. One new inscription was copied at each of the villages Jinnênhalli and Kabbâḷu; two were copied at Hâlmattigaṭṭa, three at Kaṇṭîrâyapura and four at Sâṇêhalli.

26. While at Sravan Belgola I very much wished to examine the manuscripts in the library of the matha and also in two or three private libraries. But the work in connection with the numerous inscriptions of the place was so heavy that I could hardly spare time for any other work. The Pandits and myself were almost incessantly at work both in the morning and in the afternoon, while the peons were fully occupied in taking impressions of all the newly discovered inscriptions and of a good number of the old ones also. However, seeing the name of Karṇâṭaka-Śabdânuśâsana in the list of manuscripts in the *matha*, I went there for a few minutes, and, after a great deal of persuasion, prevailed upon the Svâmi to let me have a look at it. The manuscript contained the *vritti* only and not the learned commentary styled *Manjarîmakaranda*. Still, in the belief that it might be of some use in connection with the revised edition of the Karnâṭaka-Sabdânusâsana which I am carrying through the press, I borrowed it of the Svâmi. The only other manuscript that I had time to examine was *Harivaṁśa* by Jinasêna, a Jaina author who flourished in the 8th century. I also spent a few minutes in examining two or three manuscripts in one Siddappa's house.

27. During my halt at Sravan Belgola, an elderly gentleman, Mr. James Bruyn Andrews by name, who came in a motor car on a visit to the place, called to see me. Mr. Rice had written to me from England that this gentleman was interested in archæological and philosophical subjects and that he would be going to Southern India to see, among other places, Halebid and Sravan Belgola. He had also requested me to give the gentleman any help that he might require. It appears Mr. Andrews made enquiries about me at Bangalore, and, on learning that I had gone on tour to Sravan Belgola, came there to see the place under my guidance. I took him up to both the hills and showed him everything worth seeing. He was very much pleased with all that he saw and left the place with Mr. Oakley who had accompanied him from Bangalore. This was on the 11th of March. I returned to Bangalore on the 13th.

28. On the 20th of May I made a tour to Channapatna Taluk in order to examine *in situ* the numerous Tamil inscriptions of the Taluk, especially those at Dodda Malur, Chikka Malur, Kudalur and Malurpatna, the printed copies of many of which were found to be far from satisfactory. At Dodda Malur I inspected the Apramêya, Kailâsêśvara and Râma temples. The first is a large temple in the Dravidian style of architecture with a lofty *gôpura*. The second is in ruins. Both contain a good number of Tamil inscriptions, mostly of the Chola period. The portions known as *navaranga* appear to have been renovated at some time in both the temples; and it is to be deeply regretted that at that time the inscribed stones were in many cases displaced, altered or cut as the masons thought fit. In some cases the inscribed stones are built into the wall upside down and in others they are thrown away being replaced by inscribed stones from some other temple in ruins. These vagaries have contributed to render the task of decipherment extremely difficult. Further, with the laudable object of giving more light and air to temples, which are generally dark and ill-ventilated, new doorways and windows have of late been set up in the walls. But in doing so the middle portion of many important inscriptions has been unknowingly cut out leaving only a few letters on the sides to tell the sad tale of their former existence. A great service would be done to archæology if a circular is issued by Government to the effect that no temple or other monument in which there are inscriptions should be dismantled, renovated or altered without giving previous intimation to the Archæological Department. This precaution will tend to preserve many epigraphical records from undeserved mutilation or destruction. The remarks made above in connection with the Apramêya and Kailâsêśvara temples also apply more or less to the temples at Chikka Malur, Kudalur and Malurpatna. Several new inscriptions were discovered in the Apramêya and Kailâsêśvara temples, and, with much labour and patience, several fragmentary inscriptions were pieced together. The two new inscriptions found on the west outer wall of the *garbhagriha* in the latter temple have become almost illegible owing to the exfoliation of the stones on which they are engraved. A few Kannada inscriptions were also discovered in the Apramêya temple. At Chikka Malur the Krishna, Kallês'vara and Arkês'vara temples were examined and a number of new Tamil inscriptions copied: six in the first temple and ten in the second. A Tamil inscription was also discovered near the Malur bridge and another

near the same bridge in a cocoanut garden to the north of the road. I then inspected the Lakshmîramaṇa, Nîlakaṇṭhêśvara, Sugrîva, Vîrabhadra, Anjanêya and Varadarâja temples at Channapatna and discovered a new inscription at the pond known as Anekoḷa.

29. On finishing my work in Malur, I left for Bêvur and inspected on the way Bairâpatna, Dyâvarhalli and Mankunda. At Bêvur the Anjanêya and Arkêśvara temples were examined and a new inscription copied in the former temple. Seven new inscriptions were found in the tank —3 on the three sluices, 2 on both sides of a stone in the bed of the tank, 1 on a projecting stone in the south and the last, a fragmentary Tamil inscription, on one of the steps in the south. The Timmappa and Râmêśvara hills near the village were next inspected. There is a large temple, dedicated to Vishṇu, on the former hill. Two new inscriptions were found on the rock to the north of the temple. The two old Jaina inscriptions, Nos. 69 and 70 of Channapatna Taluk, are also engraved on the same rock, the characters being exactly similar to those of the early epitaphs at Sravan Belgola. The existence of these inscriptions here leads one to suppose that the place was once a Jaina settlement. No. 69 deserves to be protected from injury, being perhaps the oldest lithic record in the Bangalore District. Of the villages in the neighbourhood, I inspected Muppasandradoddi, Ammahallidoddi, both *bêchirakh* villages, Bairanâikanhalli, Kelgere and Hârohallidoddi, and found some new inscriptions: one at the first village, two at the second and one at the last. On my way back to Chikka Malur a new inscription was discovered on the sluice of the tank at Mogenhalli.

30. On my return to Chikka Malur, I inspected Beḷakere, Mârchanhalli, Tippur, Mâdanâikanhalli and the Kuruṇigere hill. One new inscription was copied at each of the first three villages and four at the fourth. The place next visited was Kudalur. On the way a new inscription was found on the north wall of the Chellamma temple to the west of the Kudalur tank. This is only a fragment, the stone having been brought from some other place and built into the wall. At Kudalur the Râma and the ruined Mangaḷêśvara temples were examined and an old Kannada inscription was found in each. There were also discovered in the Râma temple 5 Tamil inscriptions of the Hoysala period. The Mangalêsvara temple had once a number of Tamil inscriptions on its basement and impressions of a few of these are available in the Office. Now, however, there is not a single inscribed stone in the temple except the one containing an old Kannada inscription referred to above. It appears that the stones were allowed to be removed some years ago for building a pond and for some other purposes. This is much to be regretted. This pond is at a distance of a few yards from the temple. Many of its steps consist of disconnected inscribed stones taken not only from this temple but also from others of which no trace is now left. Thus we have a number of fragments of several inscriptions which it is not easy to put together. After a very careful examination of all the fragments, I have, at considerable labour, pieced together a few of them. I then visited Honganur, Hoḍakehosalli and Chakkere. At the first village the Gôpâlakrishṇa, Iśvara, Lakshmîdêvi, Anjanêya and Saptamâtrikâ temples were examined as well as two more which were in ruins. Three new Kannada inscriptions were copied at the first temple and one at the third. The place next visited was Maḷûrpaṭṇa, a village containing a number of Tamil inscriptions of the Chôla period. It appears to have been a place of considerable importance in the 10th and the 11th centuries. Here are also a few old Kannada inscriptions of the 10th century. The Varadarâja, Nârâyaṇa, Arkêśvara, Chauḍêśvari and Durgâparamêsvari temples were examined and several new inscriptions in Kannada and Tamil discovered. The Nârâyana temple is a small building, but its outer walls are fully covered with Tamil inscriptions from top to base. A few of these are printed. Four new Tamil inscriptions were discovered as also a Kannada one on the *baliptha* in front. The god was set up in 1007 A. D. during the reign of the Chôla king Râjarâja. Two inscriptions, one in Tamil and the other in Kannada were found in each of the Arkêśvara and Chauḍêśvari temples, and a Tamil fragmentary inscription in front of the Durgâparamêśvari temple. In a heap of stones lying near the *Châvadi* of the village were discovered three stones inscribed in Tamil letters, recording grants to a Kailâsêśvara temple at Kudalur which is no longer in existence. Two more Kannada inscriptions were also discovered in the

village: one near Huchchavîraiya's house and the other, a *mâstikal*, to the north-east of the village. I returned to Bangalore on June 9.

31. Further discoveries of the year under report were 10 inscriptions in Mysore : 6 in the Lakshmîramaṇasvâmi temple, 3 in the Triṇayanêśvaraśvâmi temple and 1 in the Prasannavenkaṭaramaṇa Svâmi temple; and 4 in Bangalore : 2 in Mallêśvaram, 1 near the Race-Course and 1 near the Jakkaraya tank. There were also discovered two inscriptions in the Bangalore Museum—one on a palm leaf and the other in Burmese characters on a Burmese bell. A photo of the latter was sent to Mr. Taw Sein Ko, Archæological Superintendent of Burma, who has very kindly deciphered it for me.

32. A number of new copper plate inscriptions was also obtained during the year. They are six in number, relating to the Châlukya, Hoysala, Vijayanagar and Mysore dynasties and ranging in point of time from the 8th century to the close of the 17th. A few details about them are given below :—

	Taluk	Village	Owner	Number of plates
1.	Chincholi (Nizam's Dominions)	Ainûli	Police Patel Basavanta Rao	5
2.	Bangalore	Bangalore	The Secretariat (photos)	3
3.	Krishnarajapete	Santêbâchahalli	Patel Subba Pandit	3
4.	Mulbagal	Mulbagal	S'rîpâdarâya-maṭha	1
5.	Mysore	Mysore	The Palace	3
6.	Chamarajanagar	Chamarajanagar	Vidvan Tirunarana Iyengar	3

33. Altogether the number of new inscriptions discovered during the year was 525, of which 370 were in the Hassan District, 112 in the Bangalore District, 25 in the Chitaldrug District and 1 in the Kolar District. According to the characters in which they are inscribed, 81 are in Tamil, 43 in Nagari, 15 in Gujarati, 2 in Persian, 1 each in Telugu, Malayalam and Burmese, and the rest in Kannada. In almost every village that was visited the printed inscriptions were checked by a careful comparison with the originals. Complete and accurate copies have thus been procured of a large number of inscriptions printed in the Hassan, Bangalore and Chitaldrug volumes.

34. In November last a number of photographs of inscriptions which had been mixed up with papers in the Vernacular records of the Secretariat were sent to me for decipherment. On examination the photographs were found to represent 19 inscriptions in all, 12 on stone and 7 on copper plates, of which 17 are already printed in the Hassan volume. The remaining two inscriptions, one on stone and the other on copper plates, were new. The former was too much effaced to make anything out of it. A transcript and an English translation of the latter were sent to Government as desired.

35. It is interesting to note that Padmaraja Pandit, the Jaina Pandit of my Office, who made a tour to Northern India last year, discovered a Kannada inscription in such a far-off and unlikely place as Bhavanagar in Kathiavar. It is engraved on the pedestal of the image of Chandranâtha on the upper floor of the Jaina temple in the Humâ street near the Gogo gate, and is dated in 1541 A.D. It records that the image was caused to be made by one Sôvuṇa Nâyaka, who was the servant of a minister of Krishṇa-Deva-Râya of Vijayanagar. Padmaraja Pandit has also brought a list, together with a few extracts from some, of the Jaina manuscripts found in the Jaina temple located in Set Manikchand Panachand's house in Bombay. One of these manuscripts, named *Lôkavibhâga*, is very valuable as it enables us to determine the period of the Pallava king Simhavarma.

36. In the month of May 53 gold coins were received from the Secretariat for examination. They were examined and found to consist of Vijayanagar coins of Krishna-Deva-Raya and Ikkeri coins of Sadâśiva-Nâyaka. A report on them was submitted to Government.

37. The manuscript of Sivananjegauda's *Haḷêbîḍu-purâtanacharite*, which was sent by the Muzrai Secretary with a request that necessary corrections and alterations might be made in it, was corrected and sent to the press. The work is now being carried through the press.

38. In connection with the revised edition of the Sravan Belgola volume, the Kannada texts were revised by a careful comparison with the originals; and the

numerous inscriptions lately discovered in and around Sravan Belgola are being copied and got ready for the press.

39. The printing of the revised edition of the Karṇâṭaka-S'abdânu'âsana has made very slow progress owing chiefly to the delay in the press. The progress was even slower than in the year previous, only 32 pages having been printed during the year under report.

40. The General and Revenue Secretary, the Inspector-General of Education and the Assistant Private Secretary to His Highness the Maharaja sent a number of Kannada books for review. These books, about 35 in number, were reviewed and opinion sent.

41. The work in connection with the preparation of a General Index to the volumes of the Epigraphia Carnatica has made good progress. All the volumes have been indexed and the slips, about 125,000 in number, are being arranged alphabetically.

42. The Photographer and Draughtsman took photographs of several copper plates and stone inscriptions and prepared fac-similes of them. He also prepared a few plates for illustrating the revised edition of the Sravan Belgola volume. Transfer copies of the Exhibition certificate for 1908 were prepared by him and the printing of the certificates supervised. He accompanied me on tour to the Hassan and Chitaldrug Districts and took photographs of many buildings and articles of archæological interest. He also took a number of pencil sketches of the temples at Arsikere, Haranhalli and Koramangala for the architectural portfolio, and made some corrections in the former plates by a close comparison with the originals.

The Architectural Draughtsman prepared a few drawings for illustrating the revised edition of the Sravan Belgola volume and made sketches of some articles of archæological interest. He also traced a few plates illustrating the Kèdârêśvara temple at Halebid.

43. In November last His Highness the Maharaja was pleased to inspect the antiquities discovered at Chitaldrug. They were also inspected by Dr. Smeeth, Messrs. Maconochie, Wetherell, K. P. Puttanna Chetti, H. V. Nanjundayya, H. J. Bhabha and Professor M. Rangacharyar of Madras.

Part II.—Progress of Archæological Research.

1. EPIGRAPHY.

44. A large number of the inscriptions discovered during the year under report can be assigned to specific dynasties such as the Chalukyas, Gangas, Cholas, Hoysalas, Vijayanagar and Mysore. There are also a few records relating to the Sêvuṇas, Mahrattas and the Nuggihalli and Ikkeri chiefs. Among the discoveries of the year, the old epitaphs at Sravan Belgola deserve special mention as also a few records of the 9th and 10th centuries, relating to the Gangas and their feudatories, found at Bevur, Kudalur and Sravan Belgola. Among the copper plates, those of the Chalukya king Kîrtivarma II are of some historical importance, while those of Nârasimha III and Chikka-Dêva-Râya supply some items of interesting information.

45. Before passing in review the inscriptions in chronological order according to the dynasties to which they belong, a few words may be said here about the epitaphs referred to above, being the oldest of the records found during the year. Many of these must be of the same period as the one known as the Bhadrabahu inscription (Sravan Belgola No. 1), since the characters are exactly similar. Opinions have differed as to the period of this inscription, some assigning it to the 5th century, others bringing it down to the middle of the 8th. Most of the epitaphs now discovered give, like the printed ones, the names of some Jaina gurus who expired by the rite of *sallêkhana*, but, in the absence of any reference or allusion to contemporary events, they do not afford us any help in fixing the period, inasmuch as the same names were borne by men who lived at periods separated by very long intervals. The epitaph, given in the accompanying plate (Plate I), is therefore of exceptional value as it gives a clue to its period by naming a contemporary king. It is engraved above Sravan Belgola No. 9 and consists of five Sanskrit *anushṭubh slôkas* in five lines. The letters at the beginning of the first two lines are worn out.

EPITAPH OF ARISHṬANÊMI

ŚRAVAṆA BEḶGOḶA

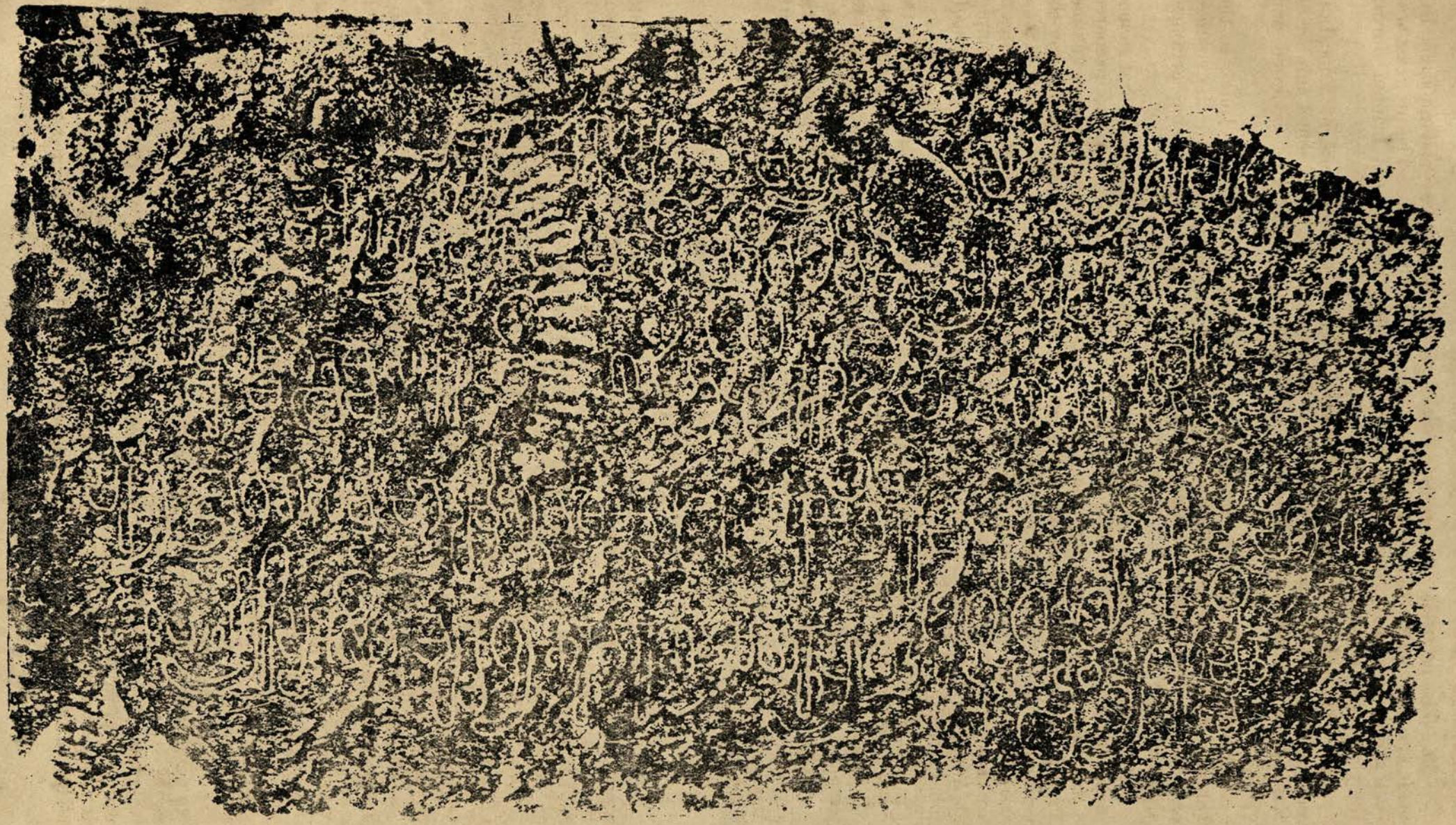

PLATE I.

EPITAPH OF ARISHTANEMI.

S'ravana Belgola.

.....kshiṇân patiḥ âchâryya...śrîmân śishyânêka-parigrahaḥ

.....lâsasya nirvvâṇâ...jani chalâchala-viśêshasya guṇair dêvî cha Kampitâ ||

dîpair ddhûpaiś cha gandhaiś cha śâkarôd adhim âdarât tatra Diṇḍika-râjô'pi sâkshî sannihitô'bhavat ||

parittyajya gaṇaṃ sarvvaṃ châtur-vvarṇṇa-viśêshitaṃ âhârâdi śarîraṃ cha Kaṭavappra-girâv iha ||

âchâryyô'rishṭanêmîśaḥ śukla-dhyânôru-vâraṇaṃ samâruhya gatas siddhiṃ Siddha-Vidyâdharârchchhitaḥ ||

PLATE II.

AINULI PLATES OF KIRTIVARMA II. 749 A. D.

(*Fourth plate.*)

(*IV. a*) 1. ṇârṇavê śarad-amala-śaśadhara-viśada-yaśô-râśimayaṃ jaya-stambham a-
2. tishṭhipad Vikramâditya-satyâśraya-śrî-pṛithuvî-vallabha-mahâ-râjâdhi-râja-
3. paramêśvara-bhaṭṭârakasya priya-sûnuḥ bâlyê suśikshita-śâstra-śastraś śatru-
4. shaḍvargga-nigraha-para sva-gu[illegible]a-kalâpânandita-hṛidayêna pitrâ samârô-
5. pita-yauvarâjyaḥ prakṛity-amitrasya Pallavasya samûlônmûlanâ-
6. ya kṛita-matir ati-tvarayâ Tuṇḍâka-vishayaṃ prâpyâbhimukhâga-
7. tan Nandipôta-varmâbhidhânaṃ Pallavaṃ samantatô vibhûya bhagna-śaktiṃ kṛi-
8. tvâ prabhûta-matta-mataṅgaja-mâṇikya-suvarṇa- kôṭîr âdâya pitrê
9. samarppitavân êvam itthaṃ kramêṇa samarpita-sârvvabhauma-padaḥ pratâ-
10. pânurâgâvanata-samasta-sâmanta-makuṭa-mâlâ-rajaḥ-puñja-piñ-

(*IV. b*) 11. jarita-charaṇa-sarasirhaḥ Kîrtti-varmma-satyâśraya-śrî-pṛithuvî-vallabha mahârâjâ-
12. dhirâja-paramêśvara-bhaṭṭârakas sarvvân êvam âjñâpayati viditam astu vô'smâbhir ê-
13. ka-saptaty-uttara-shaṭ-chhatêshu S'aka-varshêshv atîtêshu pravardha-mâna-vijaya-râjya-saṃvatsa-
14. rê chaturtthê varttamânê Bhaimarathî-nadî-paśchimê tîrê Nelavoḍige-nâma-grâmam adhi-
15. vasati vijaya-skandhâvârê A'shâḍha-śuddhâshṭamyâṃ śrî-Sêndraka-kula-tilakâ-
16. yamâna-śrî-Nâgaśakti-vijñapanayâ A'gastya-sagôtrâya Bâla-śarmma-
17. ṇaḥ pautrâya Ajja-śarmmaṇaḥ putrâya Bhava-śarmmaṇê Kâ'yapa-gôtrâya Mâ-
18. da-svâminaḥ pautrâya Sôma-svâminaḥ putrâya Sabba-svâminê cha Karivoḍe-vi-
19. shaya-Tûmbu-varavu-pûrvva-taṭê Vâri-Voḷetûmbu-nâma-grâmayôr mmadhyê Kâravanda-
20. r-nnâma-grâmaḥ Bhava-śarmmaṇê dvau bhâgau Sabba-svâminê êka-bhâgaṃ kṛi-

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PLATE III.

OLD INSCRIPTIONS AT S'RAVANA BELGOLA (1-5) AND AT KUDALUR (6.)

1
śrî-Pushpaṇandi-nisidhige

2
Baladêvâchâryyara pâüggamaṇa

3
S'rîdharan

4
śrî-kavi-Ratna

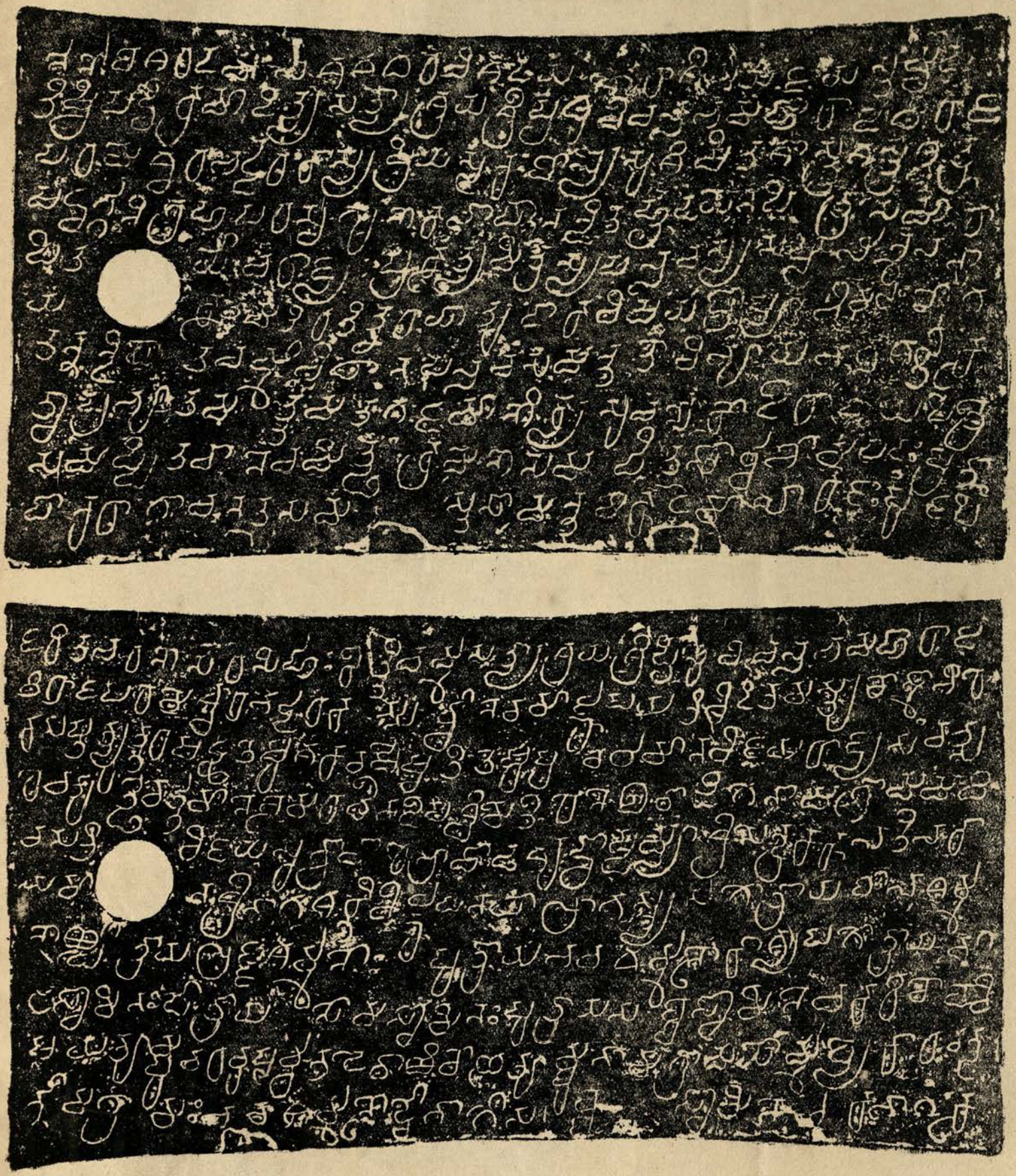
5
śrî-Châmuṇḍa-Râjaṃ mâḍisidaṃ

6
S'rîyammaṃ toṛeya taḍiya tôṇṭado
l tamma bhâgamaṃ dêvarge koṭṭar
Ayyappa Râüṇada pakkada tôṇṭamaṃ
koṇḍu toṛeya taḍiya tamma bhâgada
tôṇṭamaṃ Mûḍaṇa-basadige koṭṭar
Raṇapâk-arasar âḷe koṇḍu koṭṭar

AINÛLI PLATES OF KÎRTIVARMA II

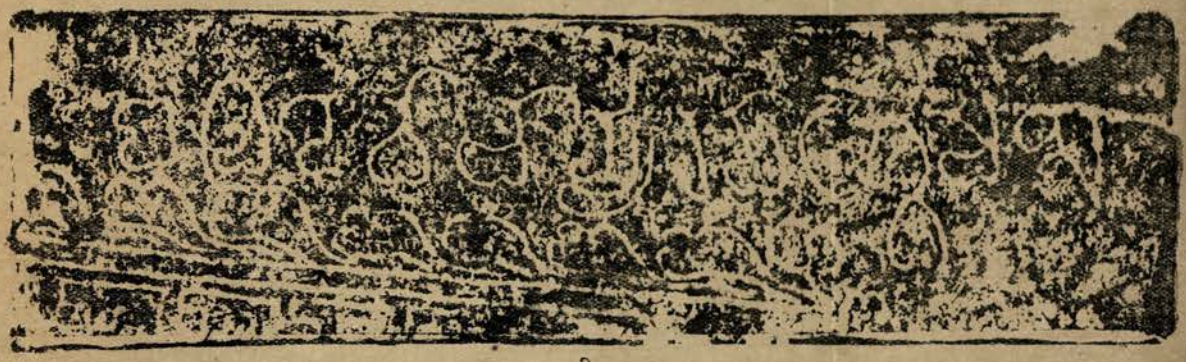
749 A.D.

(FOURTH PLATE)

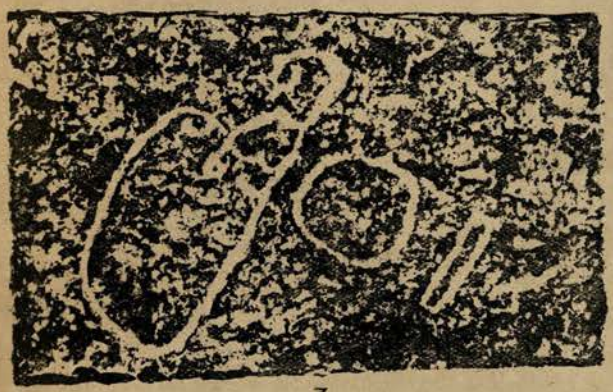


OLD INSCRIPTIONS AT ŚRAVAṆA BELGOLA (1-5)
AND AT KUDALUR (6)

1



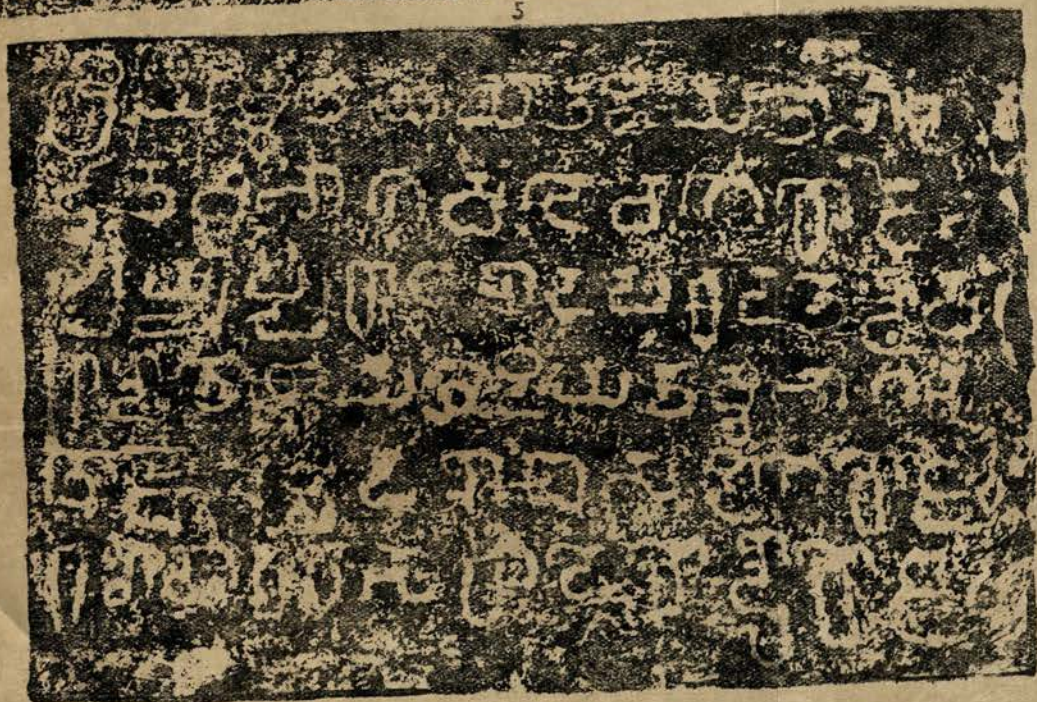
2



3

4

5



6

It appears to begin with a statement, like Sravan Belgola No. 1, that an *âchârya* no doubt the same mentioned further on, came to the south with a large number of disciples ; and then proceeds to say that an *âchârya* named Arishṭanêmi attained *nirvâṇa* on the Kaṭavapra hill and that even king Diṇḍika was there as a witness (*tatra Diṇḍika-râjô'pi sâkshî sannihitô' bhavat*). A lady named ? Kampitâ, probably queen of Diṇḍika, is also mentioned as doing honor to the *âchârya*. There is also another inscription above this on the same rock recording the same event in Kannada but without the mention of the king. Now, who may this Diṇḍika be ? In the Tamil chronicle *Kongudêsarâjâkkaḷ* a Chêra king Diṇḍikara or Diṇḍikâra is mentioned (*Indian Antiquary*, I. 366) as having succeeded Madhava III (Sewell's *Antiquities*, II 190-1). His period according to the chronicle would be the early part of the 5th century. Can he be the Diṇḍika of the epitaph ? This identification may perhaps be objected to on the score that the chronicle is not a trustworthy record, since no such name occurs in any hitherto known Ganga inscription. In the Udayêndiram plates of Prithivîpati II (*South Indian Inscriptions*, II. 381), Iriga, one of the sons of a king Diṇḍi (*Diṇḍikôjêriga*) is said to have been saved (verse 16) by Prithivîpati I from the Râshṭrakûṭa king Amôghavarsha I. The period of this Diṇḍi would be about 800 A.D. We may perhaps provisionally identify the Diṇḍika of the epitaph with this Diṇḍi, though it is open to doubt whether the period of the latter is not for palæographical reasons too modern for the inscription and whether Diṇḍi was a king at all as interpreted by Dr. Hultzsch, seeing that it is very uncommon to use a Tamil word (such as *kô*, *i. e.*, king) right in the middle of a Sanskrit compound, while the Diṇḍika of the epitaph appears to have been a well-known contemporary king.

46. The following are some of the names found in the other epitaphs copied during the year :—Sarvajña-bhaṭṭâraka of Vêgûr ; Guṇadêvasûri, who did penance for 12 years ; Mâsêna ; Sarbaṇandi and Basudêva ; Vrishabhanandi's disciple (name not given) ; Mahâdêvamuni ; Baladêvâchârya ; Padmanandi ; Pushpaṇandi ; Viśôka-bhaṭâra of Koḷattûr *saṇgha* ; Indranandyâchârya ; Râjñîmatî-ganti ; Pushpasênâ-chârya of Navilûr *saṇgha* ; S'rîdêvâchârya ; Mêghanandi-muni of Navilûr *saṇgha* ; Pâtranandi-muni ; and Guṇamati-avve of Navilûr *saṇgha*. Of these names, Baladêva also occurs in Sravan Belgola Nos. 7 and 15. If any of the above gurus and nuns can be correctly identified, the period of these epitaphs can be approximately settled. In one of these, a guru of Kaḷattûr is said to have lived a life of pénance for 108 years ; in another, a reference is made to the Seven-hundred, which may be compared with the last portion of Sravan Belgola No. 1 ; and in another, the name of the engraver is given as Pallavâchâri. It is worthy of notice that in one of the epitaphs (Plate III, No. 2), the Prâkrit form *pâuggamaṇa* for *prâṇôdgamana*, *i. e.*, death, is used along with a Kannaḍa genetive —Baladêvâchâryara.

47. A word may also be said here about the short inscriptions consisting of only the names of the pilgrims who visited the place. Some of these are inscribed in characters very similar to those of the epitaphs, others in later characters of the 9th and 10th centuries. A few of them are shown in Plate III. Among the names that occur may be mentioned S'rîdharan (No. 3), Sahadêva-mâṇi, Vîtarâ'i, S'rîmad-Akaḷanka-paṇḍitar, S'rî-kavi-Ratna (No. 4), S'rî-Châvuṇḍayya, and Mâḷava-Âmâvar. Of these, it is not improbable that Akaḷaṅka-paṇḍita is the celebrated Jaina guru of the 8th century who is said to have vanquished the Buddhists at Kâñchi ; Kavi-Ratna, the well-known Kannada poet who received the title *Kavichakravarti* from the Châlukya king Taila III and wrote the Ajitapurâṇa in 993 A.D. ; and Châvuṇḍayya, the renowned general Châmuṇḍarâya who in about 980 A.D. set up the colossus on the larger hill and built a basti known as the Châmuṇḍarâya-basti on the smaller hill.

The Chalukyas

48. There are only two inscriptions of this dynasty. Two more are also given under this head as they refer to chiefs who apparently belonged to a minor branch of the Chalukya family. The most important of these records is the copper plate inscription of Kîrtivarma II (Plate II).

Kîrtivarma II.

49. The plates of Kîrtivarma II referred to above are five in number, each measuring $8\frac{1}{2}''$ by $4\frac{1}{2}''$, the first and last plates being inscribed on the inner side only.

They have no raised rims. They are strung on a ring which is 4¾" in diameter and ½" thick and has its ends secured in the base of an elliptical seal measuring 1½" by 1¼". As the seal is worn out, the boar on it is not quite visible. The plates are in a good state of preservation, the characters being Haḷa-Kannada. They were in the possession of Patel Basavanta Rao of Ainûli, a village in the Chincholi Taluk of the Gulbarga District in the Nizam's Dominions, and were brought to me for inspection by Chincholi Venkannachar, a Pandit of my office.

50. The language of the inscription is Sanskrit throughout, and, with the exception of an invocatory verse at the beginning and three benedictive and imprecatory verses at the end, the whole is in prose. The geneology and the details about the various kings mostly correspond with those already known from the Vakkaleri and Kendur plates (Kolar 63, and *Epi. Ind.* IX. 200) of the same king. But instead of the passage beginning with *svakula-vairiṇaḥ* and ending with *bhagnasaktim kritvâ* (Vakkaleri grant, lines 54-56) which occurs in both the above grants in describing Kîrtivarma's exploits, we have the one beginning with *prakrity-amitrasya* and ending with *Pallavam* (*Ibid.*, lines 38-40) which occurs in them in describing the conquests of his father Vikramâditya II repeated with the addition of *samantatô'bhibhûya* (also found in the Kendur plates) *bhagnasaktim kritvâ*. Another important variation consists in the use of *samarpita* for *prâpta* before *sârvabhauma-padaḥ* (*Ibid*, line 58). These plates are the earliest in point of time, being dated in the 4th year of the king's reign. So, we may suppose that the variations seen in the later records were introduced after the 4th year. The word *samarpita* has to be construed with *pitrê* that goes before; and this leads us to infer that it was Kîrtivarma who procured the position of a universal sovereign for his father by inflicting a severe defeat on the Pallava king Nandipôtavarma, who had probably prepared himself for a second battle with his father. The word *ittham* used in the present grant before *kramêṇa* shows that this, namely, the defeat of Nandipôtavarma, was the means by which universal sovereignty was secured to his father.

51. The inscription records that on the eighth lunar day in the bright fortnight of the month Âshâḍha, in S'aka 671 expired, in the fourth year of his reign, when his victorious camp was at Nelavoḍige on the western bank of the river Bhaimarathî, Kîrtivarma II, at the request of Nâgaśakti, an ornament of the Sêndraka race, granted to Bhavaśarma of the Âgastya-gôtra, son of Ajjaśarma and grandson of Bâlaśarma, and to Sabbasvâmi of the Kâśyapa-gôtra, son of Sômasvâmi and grandson of Mâdasvâmi, the village named Kâravandar, situated between the villages Vâṛi and Voḷeṭûmbu on the eastern bank of Tûmbuvaravu in the Karivoḍe-vishaya, in the proportion of two parts to Bhavaśarma and one part to Sabbasvâmi. An additional grant of 300 *nivartanas* of land was also made to Bhavaśarma in Vanniyapâḷu, situated to the north of the boundary..... of the village named Arapuṇuse and to the west of the cascade or pool named Arkavaḷḷar, in the south-east of the village named Karivoḍe. The grant was written by the *Mahâsandhivigrahika* Dhanañjaya-Puṇyavallabha, the same person who wrote the later Kendur and Vakkaleri charters.—

52. The date of the grant is thus 749 A.D.; and at that period we have a Sêndraka chief, Nâgaśakti, not hitherto known from other records. The date of the grant, however, does not agree with those of the two later grants. If S'aka 671 expired is the 4th year of Kîrtivarma's reign, as stated in this inscription, S'aka 672 expired ought to be the 5th year, not the 6th as given in the Kendur plates; while S'aka 679 expired ought to be the 12th year, not the 11th as stated in the Vakkaleri plates.

Raṇapâkarasa.

53. An inscription (Plate III, No. 6) on a stone brought from some other place and built into the wall of the kitchen in the Râma temple at Kudalur, may belong to a minor branch of this dynasty. That this stone does not belong to the Rama temple is clear from the fact that the inscription on it records a grant to some Jaina temple. It tells us that S'rîyamma and Ayyappa granted, during the rule of Raṇapâkarasa, portions of their gardens, situated on the bank of some river, to the Eastern *basadi* (or Jaina temple). It is not known who this Raṇapâkarasa was. *Raṇarâga*, *raṇaparâkrama* and *raṇarasika* were the titles of some of the early Chalukya kings, but not *raṇapâka*. There is, however, a Raṇapâra-Gâmuṇḍa

mentioned in Sravan Belgola No. 24. The epigraph is not dated, but, judging from its characters, it cannot be much later than about 800 A.D.

Goggi.

54. An inscription in old characters on the smaller hill at Sravan Belgola mentions a Goggi with the title *chagabhakshaṇachakravarti.* He may perhaps be identical with the Goggi of Chalukya lineage mentioned in Mysore 37, whose period is about 980 A.D.

To the same period may belong an inscription on a projecting stone in the south of the tank at Bevur, Channapatna Taluk. It is in old characters with the figure of a boar, the Chalukya crest, sculptured at the top. Its contents are merely the imprecatory verse *svadattam*, etc., with the name Bhuvanaśakti-bhaḷâra at the end. The latter may have been either the donor or the donee, and perhaps a member of the Kâḷâmukha sect.

Vikramâditya VI.

55. A worn out inscription on the Nâgarpaḍe rock on the Jaṭingarâmêśvara hill, Molakalmuru Taluk, records some grant to the temple on the hill during the reign of the Châlukya king Vikramâditya VI.

THE GANGAS.

56. About half a dozen inscriptions copied during the year are assignable to the Ganga kings, and a few others to their feudatories or subordinates. A few more may be of the same period though they do not name the reigning king.

Râchamalla II.

57. An inscription on a *vîrakal* at Kabbâḷu near Sravan Belgola appears to be the earliest of the Ganga records. It tells us that in the 15th year of the coronation of Satyavâkya Permanaḍi, one Bidichayta, son of Maḷtiyara-Bûvayya, fought and fell during a cattle raid. The king mentioned is probably Satyavâkya Râchamalla Permânaḍi II who began to rule in 870 A.D., and the date of the record would be 884 A.D. The sculptures on this *vîrakal* are rather curious: a man is seen in the act of cutting off the head of another with a sword, the herd of cattle he rescued being also represented at his side.

58. Here may also be noticed an inscription, dated in 886 A.D., engraved on the middle sluice of the tank at Bevur, Channapatna Taluk. It informs us that the sluice was caused to be built by Sûḷeyabbe's daughter Dîvabbe of the glorious Sakaras, *i.e.* of the Sakara or Sagara lineage. Among the feudatories or subordinates of the Gangas were some who described themselves as of the Sagara race. For instance, Maṇalêra, who is mentioned as Bûtuga's servant and *ankakâra* in Mandya 41, of 950 A.D., was of the Sagara lineage. Dîvabbe's inscription bears testimony to the antiquity of the tank at Bevur.

Ereganga.

59. A mutilated inscription on the doorway of the Iruve-Brahmadêva temple on the smaller hill at Sravan Belgola, contains references here and there to the Ganga kingdom and its prosperity. A certain minister Narasinga is mentioned, as also a great minister (no name given) of Ereganga. The son-in-law of this great minister was Nâgavarma, whose son Râmadêva, described as an equal of Vatsarâja and Bhagadatta in renown and valour, expired by the rite of *sallêkhana.* The stone appears to have been set up by his wife. The Ereganga of this record is no doubt identical with the Ganga king Ereganga who issued the Gaṭṭavâḍi plates (*Epi. Car.* XII) in 904 A. D. The minister Narasinga may be his son. The names of both Ereganga and Narasinga are found in the list of Ganga kings given in the Sûḍi plates (*Epi. Ind.* VII, App. p. 24), which are supposed to be spurious.

60. The oldest inscription hitherto known on the larger hill at Sravan Belgola was No. 76, *i.e.*, Châmuṇḍa-Râya's inscription to the right of the colossus. Two have now been discovered, inscribed in characters older than those of No. 76. As they appear to belong to this period, they may be considered here. They are on the rock to the north of the outer entrance and consist of only one line each. The first mentions a sculptor Bidigôja with the honorific prefix *śrîmat*; but the meaning of the rest of the epigraph is not quite clear. The second is in praise of a man called

Guṇḍachakra-Jaṭṭuga. He is described as a son to other men's wives, a slave to kinsmen, a fierce cobra to slanderers, a Bhîma to liars and a warrior of his sister's husband (*bâvana baṇṭa*). Though not historically important, these are interesting as the oldest records on the larger hill. Their period may be about 900 A.D.

Mârasimha.

61. A short inscription, mostly worn out, on the rock near the epitaph of Mârasimha on the smaller hill at Sravan Belgola, records the visit to the place of a servant of Noḷambakulântaka, *i.e.*, Mârasimha. Its date may be about 970 A.D.

62. A few more inscriptions, which are of about the same period, may also be noticed here. A fragmentary inscription on a stone brought from some other place and built into the north wall of the Chellamma temple to the west of the Kudalur tank, records a grant for the repair of the tank by some one (name gone) of the Sagara lineage, who was known as *Abhinava-Vikramâditya*. Another, on a stone built upside down into the wall of the ruined Mangaḷêśvara temple at Kudalur, records a grant of land by one Irugayya. A third, on a stone brought from some other place and built into the wall of the ruined Arkêśvara temple at Malurpatna, which seems to be a Jaina epitaph, appears to say that some one died meditating on the feet of Jinêndra. On the right side of the stone the name Châgiyabbarasi can be made out She is perhaps the person who died, or the person who had the stone set up. Another inscription on the sluice of the tank at Mogenhalli, Channapatna Taluk, records that the sluice was caused to be built by Parapaḷamalla, the *nâlgavuṇḍa* of Beḍuvagâre. The person who wrote the record was Bhimmakara, the *sênabhôva* of Bevur.

Râchamalla III.

63. A short inscription on the rock near the epitaph of Râmadêva (para 59) on the smaller hill at Sravan Belgola, records the visit to the place of one Subhakaryya, who was the ? *jangina-sênabôva* of S'rîmad-Râchamalla-Dêva. This Râchamalla is probably identical with Satyavâkya Râchamalla III. The date of the record may be about 980 A. D.

64. Two short inscriptions (Plate III. No. 5) on both sides of the entrance to the Châmuṇḍarâya-basti on the smaller hill at Sravan Belgola, tell us that the temple was caused to be built by Châmuṇḍa-Râya. The characters are similar to those of the identical inscription, Sravan Belgola 76, engraved to the right of Gommata on the larger hill. Chamunda-Raya was the minister and general of Râchamalla III. It was he who set up the colossus on the larger hill. He was also a literary character, being the author of a Kannada work called Châmuṇḍarâyapurâṇa, an account mostly in prose of the 24 Tîrthankaras, which he wrote in 978 A.D.

65. It may be mentioned here that a careful examination of No. 67, inscribed on the pedestal of the image in the upper storey of Châmuṇḍarâya-basti, resulted in the discovery of the name of Châmunda-Raya's son. His name, Jinadêvaṇa, is given at the beginning of the 4th *pâda* of the verse. There was no reason at all for the use of the two identical objects—*Jinagrihamam* and *Jinabhavanamam*—to the verb *mâḍisidam* in the verse.

66. The last of the records that has to be noticed under the Ganga dynasty is an important inscription on a stone in the bed of the Bevur tank. It is dated 985 A. D. Unfortunately, the right hand portion of the stone is broken. The inscription tells as that with the permission of Maṇalêra a grant was made by Perggaḍe S'aṅkayya and others for the repair of the tank. A subordinate of Maṇalêra, whose name is gone, is mentioned with a string of titles and epithets. He was of the Sagara lineage and of the Kamaḷaja (Brahma)-gôtra. The fire (*anala*) was his banner and Bhagavatî his crest. Among his titles may be mentioned *vîra-Bhagîratha, achalita-Sagara, dhuraduttaranga, iṟiva-beḍenga, pati-mechche-gaṇḍa* and *parama-Mâhês'vara*. The record was written by Jayadêva, and Maṇalêra himself had the stone set up. This Maṇalêra is no doubt identical with the one mentioned in the Atakur inscription (Mandya 41) and in Mandya 45. From the similarity of Maṇalêra's titles given in the Atakur inscription to those of his subordinate in the present record, we may infer that the latter was a close relative of the former. In the inscription the village is called Bempur.

THE CHOLAS.

67. A number of inscriptions of the Chola period was copied at Dodda Malur, Kudalur, Malurpatna and Jinanâthapura near Sravan Belgola. A few of them are complete, but the majority are fragmentary owing to the inscribed stones having been displaced or removed when renovating portions of the temples at the above places. In a few instances inscribed stones brought from other places have been built into the walls of some of the above temples. All the records are in Tamil except one which is in Kannada.

Vijayâlaya.

68. A fragmentary inscription on one of the western steps of the pond at Kudalur mentions the Chola king Vijayâlaya. It consists of only one line without either beginning or end, and seems to tell us as far as it goes that Vijayâlaya had long arms and sword worthy of ? Pattanippâra-nâḍan and resided at the city of Kûḍal. As these statements are not found in the historical introductions of the inscriptions of other Chola kings, we may perhaps suppose that this is an inscription of his, though the fragmentary nature of the record prevents us from drawing definite conclusions in the matter. Vijayâlaya was the grandfather of Parântaka I, who came to the throne in 907 A.D. If the fragment is really of Vijayâlaya's time, its period would be about 870 A.D. It would thus be the earliest Chola inscription in the Province, the earliest hitherto known being Mulbagal 203, of 935, dated in the 29th year of the reign of Parântaka I.

Râjarâja I.

69. Two records of this king were copied on the south base of the Nârâyaṇa temple at Malurpatna, Channapatna Taluk. One of them is dated in the 23rd year of the king's reign, *i.e.*, in 1007 A.D., the year in which, according to the other inscriptions of the place, the god of the temple, named Jayangoṇḍa-S'ôḷa-Viṇṇagar-âḷvâr after Râjarâja I, one of whose titles was Jayangoṇḍa-S'ôḷa, was set up. After the usual historical introduction, in which the king's conquests of Vengai-nâḍu, Gangapâḍi, Nuḷambapâḍi, Taḍigaivaḷi, Kuḍamalai-nâḍu, Kollam, Kalingam, Iḷa-maṇḍalam and the Iraṭṭapâḍi Seven-and-a half lakh country are mentioned, the epigraph proceeds to say that in the 23rd year of the reign of S'rî-Kôv-Irâjarâja-kêśaripanmar *alias* S'rî-Râjaraàja-Dêvar, Ayyapoḷil-śeṭṭi and other citizens of Nigarili-S'ôḷapuram, which was a portion of Maṇalûr in Kiḷalai-nâḍu of Gangapâḍi, pledged themselves to supply certain quantities of rice, oil, vegetables, curds, ghee, etc., for the god of their city, Jayangoṇḍa-S'ôḷa-Viṇṇagar-âḷvâr. In the other inscription, which also contains a similar historical introduction and is probably dated in the same regnal year, the members of the assembly of....chaturvêdimaṅgalam, having assembled in the temple, made a grant for the god. This record is much worn out and incomplete. In the modern name of the village Maḷûr is a corruption of Maṇalûr.

Râjêndra-Chôla I.

70. Several inscriptions of this reign were copied at Malurpatna and Dodda Malur. They are mostly fragmentary and are dated in the 3rd, 13th, 18th and 19th years of the reign of the king. The inscription of the 13th year, which is engraved on the south base of the Apramêya temple at Dodda Malur, is pretty complete. The historical introduction gives a long list of the king's conquests, the places said to have been conquered being Iḍaiṭuṟai-nâḍu, Vanavâśi, Koḷḷippâkkai, Maṇṇai-kkaḍakkam, Iḷa-maṇḍalam, Iraṭṭapâḍi Seven-and-a-half lakh country, S'akkaragoṭṭam, Madurai-maṇḍalam, Nâmaṇaikkôṇai, Pañjappaḷḷi, Mâśuṇi-dêśam, Oṭṭavishayam, Kôśalai-nâḍu, Taṇḍabutti, Dakkaṇa-Lâḍam, Vaṅgâḷa-dêśam, Uttira-Lâḍam, Gangai, S'rî-Vijaiyam, Pannai, Malaiyûr, Mâyiruḍingam, Ilangâśôbam, Mâ-pPappâḷam, Mêvilipangam, Vaḷaippandûṟu, Takkôlam, Mâdamalingam, Nilâmuri-dêśam, Mâ-Nakkavâram and Kiḍâram. Then the record proceeds to say that in the 13th year (1024 A. D.) of the reign of Kô-Parakêśaripanmar *alias* Uḍaiyâr S'rî-Râjêndira-S'ôḷa-Dêvar, the members of the great assembly of Periya Maḷavûr *alias* Râjêndrasimhachchaturvêdimangalam made a grant for the god Appiramêya-Viṇṇagar-âḷvâr. Another inscription at the same place, dated in the 18th year (1029 A. D.), is important as it refers to a Ganga war (*Gangan kalahattil*) and to the burying of the temple ornaments and other articles at the time for safety.

71. Another record of the same king, also dated in the 18th year, was copied on the south base of the Kailâśeśvara temple at Dodda Malur. After the usual historical introduction, the epigraph records the grant of 130 *kuli* of land by Devanangaichchâni, wife of the Brahman Aiyan Nakkapâran of Vaḷḷappâkkam, of the Hârita-gôtra, to provide for offerings of rice and perpetual lamps for the god. The grant was written by Munnûṟṟuva Karuṇâkara-âchâriyan, the same person that wrote Channâpatna Nos. 88 and 88c. A fragmentary inscription on two stones lying to the north of the Narayana temple at Malurpatna, which is dated in the 3rd year (1014 A. D.), records a grant of land to the temple. A few other fragments on stones lying near the *Châvaḍi* at Malurpatna, which may also belong to this reign, record gifts of twilight lamps to the temple of Kailâsam-uḍaiya-Mahâdêvar at Kudalur *alias* Râjarâja-chchaturvêdimangalam. No such temple now exists at Kudalur. A number of fragments copied at the Apramêya temple at Dodda Malur, recording various grants to the temple, may also be of this reign. One of them, on a stone built into the wall near the *garbha-griha*, records a grant, not to the Apramêya temple, but to a Siva temple called Râjêndrasimhêśvara, which is no longer in existence. A much worn out Kannada inscription on the outer doorway of the S'ântîśvara temple at Jinanâthapura near Sravan Belgola, which appears to be an epitaph, mentions a Chôḷa-Permaḍi and a Ganga camp. The reference is probably to a battle that took place between the Choḷas and the Gangas.

Choḷa-Ganga.

72. An inscription on the west outer wall of the *garbha-griha* of the Kailâsêśvara temple at Dodda Malur, records a grant to the temple, during the rule of Uḍaiyâr śrî-S'ôḷa-Ganga-Dêvar, by the members of the great assembly of Râjêndrasimha-chaturvêdimangalam in Kiḷalai-nâḍu. The inscription is mostly worn out and the regnal year is effaced altogether. A grant is also made by the same persons to the temple of Râjêndrasimha-îśvaram-uḍaiyâr, which is stated to be in their village. The Chôḷa-Ganga mentioned here as the ruler is apparently the eldest son of Kulôttuṅga I. He was perhaps the Chôḷa viceroy in Mysore before he was appointed as the ruler of Vengi in 1084 A. D. There was also among the Kalinga Gangas a Chôḷa-Ganga who was anointed king of Trikalinga in 1078 A. D. But it is not probable that he is referred to in this Tamil inscription. The date of the record may be about 1080 A. D.

The Hoysalas.

73. There are numerous records of the Hoysala period beginning in the reign of Vishṇuvardhana and ending in the reign of Ballâla III, covering a period of nearly 200 years from 1117 to 1313 A. D. Though the reigning king is not named in some of these, there cannot be much doubt about the period to which they belong. The inscriptions will be considered in chronological order.

Vishṇuvardhana.

74. There are six inscriptions of this reign. Of these, the one on the car-like structure in front of Têrina-basti on the smaller hill at Sravan Belgola, is perhaps the earliest, being dated in 1117 A. D. The car-like structure perhaps represents what the Jainas call a *mandara*. The inscription, which is throughout in verse, says that there were two royal merchants (*râja-śrêshṭhigal*) named Poysaḷa-seṭṭi and Nêmi-seṭṭi, who were the abodes of Jina-dharma, at the court of king Poysaḷa; that their mothers, Mâchikabbe and S'ântikabbe, who were devoted Jainas, caused a Jaina temple and a *mandara* to be built, took *dîkshe* from Bhânukîrti-muni and became famous in the Mûlasangha and Dêsiga-gaṇa; and that the two merchants, in honor of the occasion, caused special worship to be offered to Jina and arranged for the feeding of Jaina gurus. The temple built by the ladies is no doubt the Têrina-basti and the *mandara*, the car-like ornamental stone structure on which the inscription is engraved. Another inscription of Vishnuvardhana is engraved on a rock to the south-west of Jinanâthapura near Sravan Belgola. It is mostly worn out. From it we learn that the king's senior *daṇḍanâyaka, svâmi-drôha-gharaṭṭa* Gangapayya, made Jinanâthapura at Belguḷa *tîrtha*. A grant also appears to have been made by him with the king's permission. It is curious that the inscription ends thus:—The arrow shot by Drôhagharaṭṭa. Perhaps the mark of an arrow was made for his signature, though no such mark is now visible. The

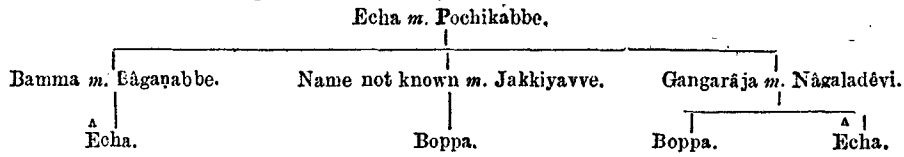
information that Gangarâja brought Jinanâthapura into existence is new. Though not dated, the record may be assigned to about 1117 A. D. Two more inscriptions of the same king, one in Tamil on one of the southern steps of the Bevur tank and the other in Kannada on a rock in Syed Saheb's backyard at Sravan Belgola, are fragmentary and give only the name of the king. The remaining two inscriptions are of some importance as they give an account of Gangarâja's exploits. One of them is on a stone to the west of Brahmadêva *maṇṭapa* on the larger hill at Sravan Belgola and the other on a stone at Sâṇêhalli near the same village. Both of them are similar to Sravan Belgola No. 90 in their description of Gangarâja's greatness and his victory over the Chola feudatories. But the inscription at Sâṇêhalli, which is dated 1119 A. D., gives us the additional information that Gôvindavâḍi, which Gangarâja received from Vishṇuvardhana, was granted for the worship not only of Gommaṭa but also of Pârśvadêva and Kukkuṭêśvara. In giving the boundaries of Gôvindavâḍi the villages Aruhanhalli, Bekka and Chalya are named. Consequently the village has to be sought for somewhere in the neighbourhood of Sravan Belgola and not in Chamrajnagar Taluk. It is of great antiquity, seeing that its name is mentioned in the old inscription, Sravan Belgola No. 24. The grant was made after washing the feet of S'ubhachandra-siddhânti-dêva, guru of Gangarâja, in the presence of the *paṭṭaṇasvâmi* Malli-seṭṭi, Gaṇḍanârâya-a-seṭṭi and others. The engraver was Gangâchâri, an ornament of titled sculptors.

75. Here may be mentioned an important correction made in Sravan Belgola No. 66. It was supposed on the strength of this inscription that Gangarâja's son had two names: Êchaṇa and Boppa. This supposition was based on an incorrect reading of the second half of the 2nd verse. The correct reading, however, is *Boppaṇâpara-nâmâṅka-chaityâlayam*. This alters the meaning altogether. *Trailôkya-rañjanam* in the first verse is not to be taken as a mere epithet; it was the name given to the temple by Êchaṇa. And in the 2nd verse, which more or less repeats what is stated in the first, we are told that the temple had also another name, *viz.*, *Boppaṇa-chaityâlaya*. Now we have to consider who this Êchaṇa was. He cannot be Gangarâja's elder brother's son, since he clearly describes himself as Gangarâja's son. We know only one son of Gangarâja whose name was Boppa. But in some inscriptions—(*e.g.*, Sravan Belgola 144 and Channarayapatna 248)—he is mentioned as the eldest son (*agra-tanaya*) of Gangarâja, thus giving room for the legitimate inference that the latter had at least another son. I consider that the Êchaṇa of the present inscription is that other son, and that he built Boppaṇa-chaityâlaya in memory of his elder brother Boppaṇa.

76. There are also a few other inscriptions which can be assigned to the reign of Vishṇuvardhana. Two inscriptions on the pedestals of Bâhubali and Bharatêśvara near the entrance known as Akhaṇḍa-bâgilu on the larger hill at Sravan Belgola, record that the images were set up by Bharatêśvara-daṇḍanâyaka, a lay disciple of Gaṇḍavimukta-saiddhânta-dêva of the Mûla-sangha, Dêśiya-gaṇa and Pustaka-gachchha. This fact is also mentioned in Sravan Belgola No. 115. As Gaṇḍavimukta was the guru of S'ubhachandra who died in 1123 A. D. (Sravan Belgola 43), the date of these records may be about 1115 A. D. Another inscription around the central ceiling panel in the *maṇṭapa* in front of Gommata, tells us that to Arasâditya (or king Âditya) and Âchâmbike were born three sons, namely, Pamparâja, Haridêva and the chief of ministers Baladêvaṇṇa, who were ornaments of the Karṇâṭaka-kula, uncles of Mâchirâja and devoted worshippers of Jina; and ends with a verse extolling the merits of Baladêva. Though the record does not say so, we may infer that Baladêva got the ornamental panels made. It is not clear, however, who this Baladêva was. In Sravan Belgola 53 there is a Baladêva-daṇḍanâyaka praised at length; but he is quite different from the Baladêva of the present inscription as his parents were Nâgavarma and Chandikabbe. The date of the record may be about 1120 A. D.

77. Two inscriptions near Jakkikatte, Sravan Belgola, say that Jakkamavve, who was the elder brother's wife of *daṇḍanâyaka* Gangarâja, mother of *daṇḍanâyaka* Boppadêva and a lay disciple of S'ubhachandra-siddhânta-dêva of the Mûla-sangha, Dêśiya-gaṇa and Pustaka-gachchha, having observed the vow called *môkshatilaka*, set up some god. She is also stated to have built the tank which is even now known as Jakkikatte after her. There is also an inscription in a ruined temple at Sâṇêhalli near Sravan Belgola, which records that the same lady, here called Jakki

yavve-daṇḍanâyakiti, built that temple and set up a god which, from an inscription on the pedestal of a broken image there, we learn, was Vrishabhasvâmi. Jakkiyavve is also mentioned in Sravan Belgola 43 as Gangarâja's elder brother's wife. In Sravan Belgola 144 and Channarayapatna 248, an elder brother of Gangarâja, Bammachamûpa, is mentioned with his wife Bâgaṇabbe and son Êcha-daṇḍanâtha. So, Jakkiyavve, mother of Boppa, was either another wife of Bamma or the wife of another elder brother of Gangarâja. The latter alternative is more probable as the word *piriyaṇṇa* (eldest brother) used in Sravan Belgola 144 in speaking of Bamma presupposes the existence of at least another elder brother of Gangarâja. From the epithet *daṇḍanâyakiti* applied to Jakkiyavve in the Sâṇêhalli inscription, we may conclude that this elder brother of Gangarâja was also a *daṇḍanâyaka*. We thus gather the following details about Gangarâja's family :—



The date of Jakkiyavve's records may be taken to be about 1120 A.D.

Nârasimha I.

78. A few records of this king's reign were copied at Gorur, Hassan Taluk, Kudalur and Sravan Belgola. One of them, dated about 1160, is engraved near the left foot of Gommata. It is similar to Sravan Belgola 80 in its contents and tells us that the great minister, senior *bhaṇḍâri*, Huḷḷamayya received the village Savaṇêru from Biṭṭi-Dêva's son Pratâpa-Nârasimha-Dêva and granted it for Gommata. Two Tamil inscriptions in the Rama temple at Kudalur, dated 1162, record that during the rule over the earth of the possessor of all titles, *mahâmaṇḍalêsvara*, Tribhuvanamalla, capturer of Taḷaikkâḍu Kongu Nangili Koyârrûr Uchchangi Pânangal Vanavaśi Veḷikkirâmam and the Palaśigai 12,000, Bujabala-Vîra-Ganga S'rî-Nârasinga-Poyśaḷa-Dêvar—the S'rîkaraṇa-Pergaḍi Maṇimangalam-uḍaiyân Tonṛi-âḷvân *alias* S'rîvaishṇava-dâsan granted to the temple of Sarkuṇarâma-pperumâḷ at Kudalur *alias* Râjarâja-chchaturvêdimangalam in Kiḻalai-nâḍu of Râjêndra-S'ôḻa-vaḷanâḍu in Muḍigoṇḍa-S'ôḻa-maṇḍalam, certain lands in the village of Minukkangiṛai. The grant was engraved both on copper and stone. Among the names of some of the inhabitants of the village, Aḻagiyamaṇavâḷan and Âḻavandân occur. The first is the name of the *utsava-vigraha* or copper image taken out in processions in the temple of Ranganâtha at Srirangam and the second, of a great S'rîvaishṇava teacher of the 10th century. Three inscriptions in the temple of Trikûṭêśvara at Gorur, which are dated in 1166 and are similar in contents, say that during the rule of Bhujabaḷa Vîra-Ganga Nârasimha-Dêva, Surigeya-Vijayâditya-Heggaḍe set up the god Trikûṭaliṅga in Goravur *alias* S'ararudrîyapura, and that the *mahâjanas* of the place made a grant of Mâvinakere to the temple. Gorur appears to have also had another name Vijayâdityapura after Vijayâditya-Heggaḍe.

79. A few other inscriptions may also belong to the same reign. Of these, ten are engraved on the pedestals of the images in the cloisters around Gommata. They give the names of the images together with those of the men who set them up. Among the latter are Basavi-seṭṭi, Balleya-daṇḍanâyaka, Râmi-seṭṭi and Bidiyama-seṭṭi, lay disciples of Nayakîrti-siddhânta-chakravarti of the Mûla-saṅgha, Dêśiya-gaṇa, Pustaka-gachchha and Koṇḍakundânvaya; Anki-seṭṭi, Bhânudêva-heggaḍe and Mahâdêva-seṭṭi of Kaḷale, lay disciples of Bâḷachandra-dêva, who was a disciple of the above Nayakîrti. Basavi-seṭṭi is also mentioned in Sravan Belgola 78 and 86. The date of these records is about 1170 A.D. A Tamil inscription of about the same period on a stone set up near the Malur bridge, records a grant of land to the temple of Gôpînâtha by the *mahâjanas* of S'iriya Maḷavûr *alias* Râjêndrasimha-chchaturvedimangalam. *S'iriya* is the Tamil equivalent of the Kannada word *Chikka*; and Gôpînâtha is another name of the god Krishṇa in the temple at Chikka Malur.

Ballâḷa. II.

80. A large number of inscriptions, both in Tamil and Kannada, may be assigned to the reign of this king though his name is not referred to in them. Of these, the one engraved on the pedestal of the image in Akkana-basti records that Âchâmbâ, a lay disciple of Bâḷachandra-muni, who was the chief disciple of Naya-

kîrti-siddhânta-chakravarti, and the wife of the minister Chandramauli, had the temple built. This fact is also mentioned in greater detail in Sravan Belgola 124. An inscription at Râmênhalli, Arkalgud Taluk, dated in 1213 A.D., informs us that one Râmaiya, the S'rîkaraṇa-heggaḍe of Koṅga-nâḍu, having built a town named Râmapura and also a tank named Râmasamudra, set up the god Râmanâtha and made a grant of land for the god. During the Hoysala period the Arkalgud Taluk and the adjacent parts were known as Konga-nâḍu. Two inscriptions in the ruined Jaina temple at Arsikere tell us that the temple was known as Sahasrakûṭa-Jinâlaya, and that S'âgaraṇandi-brati caused it to be built by Rêchi-daṇḍêśa. Sâgaraṇandi was a disciple of S'ubhachandra-traividya, who was a disciple of Mâghaṇandi-siddhânta-dêva of Kollâpura. The building of the above temple is mentioned in Arsikere 77, of 1220. From it we learn that Rêcharasa had been the minister of the Kalachurya s and that he subsequently placed himself under the protection of Ballâla II. An account of him is given in Shikarpur 197 and other inscriptions. He had the distinctive title *Vasudhaikabândhava*. An inscription on the pedestal of the image in the S'ântîśvara temple at Jinanâthapura near Sravan Belgola, says that he set up the god and gave over the charge of the temple to Sâgaraṇandi, the same guru that is mentioned above. Another inscription at the same village, dated 1213 A.D., is engraved on a Jaina tomb. The latter is generally called a *samâdhi-maṇṭapa*, but the word used in the inscription to denote it is *s'ilâkûṭa*. It is in the form of a small *maṇṭapa* with a tower, but walled up with stone slabs on all sides without any opening. The epitaph begins with a verse in praise of Nêmichandrapaṇḍita-dêva of Beḷikumba, who is styled *mahâmaṇḍalâchârya* and *râjaguru*, and then proceeds to extol the merits of his disciple Bâḷachandra-dêva's son without giving his name. He expired by the rite of *sannyasana*, and this *s'ilâkûṭa* was built to his memory on the spot where his body was burnt. The epitaph concludes with the statement that a woman named Kâḷabbe, perhaps his wife, attained *svarga* through meditation. Two inscriptions on the rock near the outer entrance on the larger hill, one of which consists of a fine *kanda* verse, are rather curious as their object is merely to praise the sound of a certain Jinavarma's *kankhari*. The sound is said to produce fear in the wicked and pleasure in the good on entering their ears, just like thunder in the swan and the peacock. Jinavarma, who is said to be a *jôgi*, was, we are told, a lay disciple of Mâṇikya-dêva of Koḷipâke. *Kankhari* is perhaps a musical instrument. According to Kittel, it is a wrist-ornament furnished with bells.

81. A number of Tamil inscriptions in the Kallêśvara and Krishna temples at Chikka Malur, recording gifts of pillars, beams, capitals, etc., may be of this period. It is noteworthy that a few of the donors were merchants of Mylapore near Madras. The following are the names of some of the donors:— Tiruvirunda-perumâḷ, Râmânuja-dâsar, Varandarum-perumâḷ, Ponnambalakkûttar Vayiraṇan, Tiruchchirṟambalam-uḍaiyân and Pemmân Maṇiyan. An inscription in the Râma temple at Kudalur records a money grant of three *kachchâṇam* (*i.e.*, *gadyâṇa*) by one Pêrâyiram-uḍaiyân for a perpetual lamp.

Nârasimha II.

82. A worn out inscription on a *vîrakal* near Devikere at Hassan, of about 1230 A.D., mentions Pratâpa-chakravarti Hoysaḷa Nârasimha and the army of? Vênde.

Sômês'vara.

83. Of the Tamil inscriptions of this reign, one in the Arkêśvara temple at Malurpatna, dated in 1247 A.D., records a grant for the god Arumoḷîśvaram-uḍaiyanâyanâr of the temple by Nârpattennâyira-chchênâpati and Virudakandaiyar Pâṇar of the Nârpattennâyiravan Tirukkâvaṇam (? pandal) in the temple of S'rî-Kailâsamuḍaiyâr at Kudalur *alias* Râjarâja-chchaturvêdimangalam in Kiḻalai-nâḍu of Râjêndra-S'ôḷa-vaḷanâḍu in Muḍigoṇḍa-S'ôḷa-maṇḍalam. From this and other Tamil inscriptions we learn that Maḷûr in Malurpatna is a corruption of Maṇalûr and that it has no connection with Malur in Dodda Malur and Chikka Malur which is a corruption of the Tamil Maḷavûr. Another inscription at the Kudalur pond also refers to a grant by the same Nârpattennâyira-chchênâpati and his daughter. A second inscription at the same place records a grant by Mâdi-gavuṇḍan and Pamma-gavuṇḍan. Another on a stone in a cocoanut garden near the Malur bridge at Chikka Malur mentions a grant by Maḷali-uḍaiyar, son of Vîravaḷa-daṇḍanâyaka.

84. Among the other records of the same reign, an inscription on the beams of the Chennakêśava temple at Haranhalli, Arsikere Taluk, which is dated 1244 A.D.,

says that in the presence of Heggaḍe Peddaṇṇa, a subordinate of the great minister Sômeya-daṇṇâyaka, an agreement was entered into by the *pûjâris* of the temple and the cultivators of the temple lands about the payment of certain dues by the latter to the former. The village is called Hiriya Sômanâthapura. On the outer walls of the Narasimha temple at Nuggihalli, Channarayapatna Taluk, there are many well-carved images and figures below which are engraved their names together with those of the sculptors who executed them. The temple is a good specimen of Chalukyan architecture; and we learn from Channarayapatna 238 that it was built in 1249 A.D. during the reign of Sômêśvara. The images on the south wall were made by Baichôja of Nandi, and those on the north wall by Malitamma. Baichôja gives us here and there some of his titles while Malitamma contents himself with merely giving his name without any epithets. Among the titles of the former may be mentioned "a thunder-bolt to the mountain of hostile titled sculptors" and "a spear to the head of titled architects." His name occurs in four places while that of Malitamma is engraved in 16 places. The following is a list of the names of the images on the walls :—Brahma, Nârâyaṇa, Kâma, Rati, Mâdhava, Âdimûrti-dêvaru, Gôvinda, Narasimha, Vishṇu, Allâḷa-perumâḷ, Madhusûdana, Trivikrama, Bali, Vâmana, S'ukra, S'rîdhara, Hṛishîkêśa, Padmanâbha, Sûrya, Dâmôdara, Sankarshaṇa, Dêvêndra, Garuḍa, Vâsudêva, Lakshmi, Bhûmi, Sarasvati, Yôganârâyaṇa, Hayagrîva, Pradyumna, Aniruddha, Purushôttama, Durgi, Adhôkshaja, Achyuta, Hari, Janârdana and Upêndra.

Nârasimha III.

85. Of the records of this king, the most interesting is a copper plate inscription, a photo of which was received from the Secretariat. It is dated in 1279 A. D. and consists presumably of three plates. It tells us that the Hoysaḷa king Nârasimha III granted the revenues of the village of Habbâle, Arkalgud Taluk, for the payment, by the pilgrims from all parts of India residing in Benares, of the tax levied on them by the Turushkas, and for certain services in the temple of the god Viśvêśvara. It is worthy of note that the king's generosity was not confined to the pilgrims from his own territories, but was extended not only to the pilgrims from the neighbouring Telugu, Tamil, Tulu, Malayâḷam and Mahratta provinces, but also to those from such distant places as Gujarat, Bengal and Tirhut. The amount of the tax that had to be paid by the pilgrims from each of the above places is also noted, the total amount being given as 402 *varaha*. The annual income of the village which was granted is stated to be 645 *varaha*, of which 402 *varaha* was set apart for the payment of the tax and the remainder for certain services in the temple. The king appears to have founded a chaultry also for the feeding of pilgrims.

86. Among the other inscriptions, a *vîrakal* near the Praṇatârtiharêśvara temple at Basavapatna, Arkalgud Taluk, which is dated in 1281 A. D., tells us that in the war between Nârasimha III and Râmanâtha one Lâḷa-Mâcheya-nâyaka fell and that the stone was set up for his spiritual merit by his younger brother Hettayya. The war between Nârasimha III and his brother Râmanâtha is also mentioned in Belur 187, of 1280. Another *vîrakal* at the same place, dated 1286 A. D., records the death of one Ekkaṭi Râmeya-nayaka during the capture of the Niḍugal fort by Nârasimha III and the setting up of the stone for his spiritual merit by his younger brother Hettayya, the same person who set up the other stone. An inscription on the northern sluice of the tank at Bevur, Channapatna Taluk, dated in 1272 A. D., says that during the reign of Nârasimha III the sluice was built by Daṇḍavaḷa Dôkaṇṇa's son Masaṇaya-nâyaka, a servant of the king. The following titles are applied to him :— *Keḷalâdirâya, jagadobbaganḍa, sitagaraganḍa, svâmidrôhara ganḍa* and "the worshipper of the lotus feet of Vîraganṭe Râmanâtha." Another inscription in the Gopalakrishna temple at Honganur, Channapatna Taluk, which appears to be dated 1295 A. D., records that when Pratâpa-chakravarti Hoysaḷa Vîra-Nârasimha-Dêva was in the residence of Honganur in Keḷalu-nâḍu, ruling the kingdom in peace and wisdom, he made a grant of land to Sômanâtha-Kâṭhakâgnichitta of Kudalur; and that the great minister Perumâḷedêva-daṇṇâyaka, son of Râmakrishṇadêva and grandson of Vishṇudêva, of the Âtrêya-gôtra, having purchased the land from Sômanâtha-Kâṭhakâgnichitta, granted it for the god Prakâśanârâyaṇa of Honganur. We thus learn from this inscription that Honganur was the residence of Nârasimha III for some time. It was an important place during the Chola period, the name given to it in the Chola inscriptions being

Trailôkyamâdêvi-chchaturvêdimangalam after one of the queens of Râjarâja I. Perumâḷedêva-daṇṇâyaka, the famous general of Nârasimha III, is mentioned in several inscriptions (see last year's Report, para 48); but this is perhaps the only inscription which gives the names of his father and grand father. An inscription on the pedestal of the Gaṇadhara image in the enclosure around Gommata on the larger hill at Sravan Belgola, recording a grant for Gommata in 1279 A. D. by a subordinate of the *maha-pasâyita* Tirumappa, and a fragmentary Tamil inscription at the Kudalur pond, recording a grant for the god Surabhûpati ..... of the place, may also belong to the same reign.

Ballâḷa III.

87. Two fragmentary Tamil inscriptions at the Kudalur pond, dated in 1313 A. D., record grants of land to some temple by Râma-gavuṇḍan's son Mâśamagavuṇḍan and the *mahâjanas* (of Kudalur) respectively. In the latter, *Adiyama-Yamapura-pravês'a-dês'ika*, *i. e*, the shewer to Adiyama of the way to Yama's city, is used as one of the titles of Ballâḷa III. Another Tamil inscription in the Chauḍêśvari temple at Malurpatna, dated in 1307 A. D., records a grant of land by Kâvadêvarasar to Nîlakaṇṭha-dêvar, son of Satyânanda-svâmi. This Nîlakaṇṭha-dêvar is also mentioned in Channapatna 89 and 97a. An inscription at Jinanâthapura near Sravan Belgola, which tells us that, by order of Singyapa-nâyaka's son, Guruvapa, Sôvapa and other *prabhus* of Bekka granted some land to Châmuṇḍarâya-basti, may also be assigned to this reign.

The Sevunas.

Mahâdêva.

88. There is only one record of this dynasty. It is a worn-out inscription on a *vîrakal* near Devikere at Hassan, telling us that during the rule of Mahâdêvarasa a relative of Nâraṇabôva fell in battle.

Vijayanagar.

89 There are only a few inscriptions of the Vijayanagar period, beginning in the reign of Harihara II and ending in the reign of Vîra-Narasimha, covering a period of only 80 years from 1383 to 1463 A. D. One of them is a copper plate inscription of Vîra-Narasimha.

Harihara II.

90. There are only two records of this reign, one copied in the Râmêśvara temple at Ramanathpur, Arkalgud Taluk, and the other at Bairâpura, Molakalmuru Taluk. The former, dated 1383 A. D., records the grant by Kariya Mâyaṇṇa, a servant of Harihara II, of certain taxes to provide for the offerings of rice, perpetual lamps, unguents, etc., for the gods Râmanâtha and Gôpînâtha; and the latter, the grant by Harihara II of the villages of Maligauṇḍanahalli and Hosabaṭahalli for the god Bhairavadêva of Luṅke.

91. In the last year's Report (para 55) it was stated in connection with Vidyâraṇya that, in case the explanation of the origin of the names Sâyaṇa and S'rîmati was not deemed satisfactory, the only other alternative would be to postulate the existence of two Mâdhava-mantris, the one, the son of Mâyaṇa and S'rîmati, and the other, the son of Châvuṇḍa and Mâchâmbikâ, both of whom not only lived at about the same time and were also renowned as *Upanishan-mârga-pravartakas*. The two works that were relied on as giving Sâyaṇa as the name of Mâdhava's father were the *Sarvadars'ana-sangraha* and the *Dhâtuvritti*. But it is now found that *Sâyaṇaputra* printed on page 3 of the introduction to the Mysore edition of the *Dhâtuvritti* is a mistake for *Mâyaṇa-putra*; so that there is left only one solitary work which gives Sâyaṇa as the name of Mâdhava's father, while all the others, including even the newly discovered manuscript of Sâyaṇa's *Alankâra-sudhânidhi* described in the last year's Report (para 83), unanimously give it as Mâyaṇa. There can, therefore, be no doubt as to Mâyaṇa being the real name of Mâdhava's father and consequently the derivation of Sâyaṇa from Châvuṇḍa, though plausible, does not serve any useful purpose.

Besides the difference in the names of their respective parents, there are also a few other facts which tend to support the view that there were two Mâdhava-mantris.

We may call one of them Mâyaṇa-Mâdhava and the other Châvuṇḍa-Mâdhava. The former was of the Bhâradvâja-gôtra (see *Parâsara-Mâdhavîya*); the latter, of the Angîrasa-gôtra (Shikarpur 281). In most of the works of the former Vidyâtîrtha is mentioned as his guru; while the latter had for his guru a S'aiva teacher named Kriyâśakti (Sorab 375 and Shikarpur 281). As Châvuṇḍa-Mâdhava is said (Shikarpur 281) to have conquered the country on the western coast (*Aparântavishaya-jêtâ*), the conquest of Goa, referred to in the Goa plates, has to be attributed to him alone. Mâyaṇa-Mâdhava, a *sannyâsi* and a writer on the *Dharmasâstra*, could never have exchanged the mendicant's staff for the sword. He does not appear to have ever been a warrior, though there is evidence to show that his brother Sâyaṇa was (see last year's Report, para 83).

Mâdhava, the author of the *Sarvadarsana-sangraha*, gives his father's name as Sâyaṇa and calls himself Sâyaṇa-Mâdhava. How is this discrepancy to be explained? It can perhaps be explained by supposing that the author of this work was not Mâyaṇa-Mâdhava but a different Mâdhava who was the son of his younger brother Sâyaṇa. We learn from Sâyaṇa's *Alankâra-sudhânidhi* that he had a son named Mâyaṇa. In an inscription of the Aruḷâḷa-perumâḷ temple at Conjeeveram (*Epi. Ind.* III 118). consisting of a verse addressed to Sâyaṇa, which gives the names of his parents, brothers and patron, Mâyaṇa appears to be used in the place of Mâdhava. In case this reading is correct, we may suppose that Mâdhava, the author of the *Sarvadarsana-sangraha*, was Mâyaṇa, the son of Sâyaṇa. Further, in the *Sarvadarsana-sangraha* is quoted a verse *dravyâdravya-prabhêdât*, &c., from the *Tattva-muktâ-kalâpa* of Vêdântâchârya who, according to tradition, was a contemporary of Mâyaṇa-Mâdhava. It is not unreasonable to suppose that at least a generation would be required for Vêdântâchârya's work to get currency so as to be quoted by others. Vishṇu-Sarvajña, most probably the same as Sarvajña-Vishṇu, was the guru of Sâyaṇa (*Epi. Ind.* III. 118). He may also have been the guru of Sâyaṇa's son Mâdhava or Mâyaṇa, which would account for his praise at the beginning of the work.

Dêva-Râya II.

92. An inscription on the pedestal of S'ântinâtha in Mangâyi-basti at Sravan Belgola, says that the image was set up by Bhîmâ-Dêvî, queen of Dêva-Râya-Mahârâya and a lay disciple of Paṇḍitâchârya. The information that Dêva-Râya II had a Jaina wife named Bhîmâ-Dêvî is perhaps new. Another inscription on the pedestal of Vardhamâna in the same temple, which records that the image was set up by Basatâyi, a lay disciple of Paṇḍita-dêva, may be of the same period. The same may be the case with an inscription at Kantîrayapura near Sravan Belgoḷa, recording a grant of land to the basti caused to be built by Mangâyi by certain lay disciples of Paṇḍita-dêva. An inscription at Honnagondanhalli, Arkalgud Taluk, the top portion of which is effaced, informs us that some one granted the village of Honnagondanhalli to the Mahâmahattu *maṭha* on receipt of 210 *varaha* from Chennavîra-Siddalingadêvaru of the *maṭha*, and that a *silâ-sâsana* was granted to this effect with the permission of Siddalingaṇa nâyaka's son Vîraṇa-nâyaka. The witnesses to the grant were Paṇḍitârâdhya-gurudêvaru, Hâlukuruke-Gurudêvaru, Eraḍukeṛe Gurusiddadêvaru and Maḷabasavalingadêvaru. With the permission of Iśvarasa, the *sênabôva* Phaṇiyapa wrote the grant. The Vîraṇa-nâyaka of this inscription may be identical with the Vîraṇṇa-daṇṇâyaka, minister of Dêva-Râya II, mentioned in Anekal 85, of 1415 A. D. (see para 68, last year's Report).

Vîra-Narasimha.

93. A set of copper plates of this king was procured from Subbâpandita, Patel of Kaigonahalli, Krishnarajapeṭe Taluk. They are three in number, engraved in Dêvanâgari characters. The inscription gives the usual geneology of the Tuḷuva dynasty of Vijayanagar down to Vîra-Narasimha, who is praised at length. His brother Krishṇa-Dêva-Râya is also named. It then proceeds to say that on the 14th lunar day of the dark fortnight of Mágha in the year Chitrabhânu, which is coupled with the S'aka year 1383, Vîra-Narasimha, son of Narasa-kshmâpâla and grandson of Iśvara-bhúmipa, on the occasion of the holy S'ivarâtri, granted, in the presence of the god Siva on S'rî-śaila, at the time of making the gift called *saptasâgara*, the village of Kaigoṇḍapaḷḷi, situated in the Sindhughaṭṭa district of Hoyisaṇa-dêśa, giving it another name Vîranarasimhapura after himself, to Nañjehebbáruva of the Atrigôtra, Drâhyâyaṇa-sùtra and Sâma-śâkhâ, son of Tipparasârya who was also known

as Patañjali and grandson of Jannaiya-dîkshita. The date of the grant is thus 1463 A. D. But this is too early for Vîra-Narasimha, who began to rule in 1504 A. D. Further details about the date given in the record are S'ravaṇa-nakshatra and S'iva-yôga. The date may thus be verified. Except for the closing verse *madvaṃsajâ*, etc., and a verse in praise of Gaṇapati in the middle immediately before recording the grant, which are unusual in the records of this dynasty, there does not appear to be anything else that would stamp the grant as a forgery.

Vijaya-Venkaṭapati-Râya.

94. A copper plate inscription, apparently of this king, was received from the S'rîpâdarâya-*maṭha* at Mulbagal. It consists of only one plate, engraved in Kannada characters. The date given is S'aka 1190 which is said to correspond to the cyclic year Îśvara. But Îśvara is S'aka 1200. Further, a few Mysore titles are mixed up with a few Vijayanagar ones in describing Vijaya-Venkaṭapati-Râya, who is said to be the son of Virûpâksha-Râya and grandson of Narasimha-Râya, of the Âtrêya-gôtra, Âśyâyana (for Âśvalâyana) sûtra and Rik-śâkhâ. The grant was made by the king in the presence of the god Viṭhala of Páṇḍuranga-kshêtra. We know of no Venkaṭapati-Râya answering to the description given above at any period of Vijayanagar history. The Venkatapati-Râyas of Vijayanagar were of the Âpastamba-sûtra and Yajuś-śâkhâ. The plate, which is engraved in modern Kannada characters, cannot therefore be genuine. It records the grant of the village Vengere to *srîmat-paramahamsa-parivrâjakâchârya, Vaishṇava-siddhânta-pratishṭhâpanâchârya* Suvarṇavarṇa Paraśurâma-tîrtha of the Mulbagal *maṭha*, who was a *sishya* (disciple) of Sankarshaṇa-tîrtha and a *prasishya* (disciple's disciple) of Âdirâja-tîrtha.

NUGGIHALLI.

Viruparâjarasu.

95. An inscription engraved on the floor of the *navaranga* in the Râmêśvara temple at Râmanâthpur, Arkalgud Taluk, records a grant to the temple in the year Siddhârthi by a servant of Viruparâjarasu. The latter may be identical with the Viruparâja-mahâ-arasu of Nuggihalli mentioned in Hassan 98. The date of the record may be 1559 A. D.

IKKERI.

Sivappa-Nâyaka.

96. An interesting *sannad* on plam leaf, issued by Sivappa-Nâyaka of Ikkêri under his own signature, was found in the Bangalore Museum. Its date may be about 1650 A. D. It refers to two former *nirûps* issued in 1616 and 1633 A. D. and tells us that as the *vôle* (order on palm leaf) formerly issued with instructions that it should be returned after entry in the *sênabôva's kaḍita* had been lost, the present *vôle* was issued instead. It appears one Lingâbhaṭṭa was enjoying certain lands as the *archak* of the Nârâyaṇa, Tirumaladêva and Hanumanta temples in the fort of Haranhalli. Subsequently an order was issued by Sivappa-Nâyaka that no Smârtas should be the *archaks* in Vishnu temples, and, on Lingâbhaṭṭa agreeing to employ a Vaishnava Brahman for the place of *archak* in the above temples, he was allowed to enjoy the lands with certain conditions.

THE MAHRATTAS.

Ekkôji.

97. An inscription on the rock to the south of the Mallêśvara temple at Mallesvaram, Bangalore, records that, on the application of the *mahâ-nâḍu* of Benguḷûru, Ekôji-Râya granted Mêdaraninganahalli as a *mânya* for the god Mallikârjuna of Mallapura. The date given is the year Saumya, *i. e.* 1669 A. D. This epigraph is interesting as it informs us that Mallesvaram had the almost identical name of Mallapura about 250 years before the extension was formed with its present name, that the temple was in existence before 1669 A. D. and that at this time Ekkôji, the brother of Sivâji, was in possession of Bangalore. The village granted is at a distance of about a mile to the east of Mallesvaram. Bangalore, among other places, had been granted as a *jâgîr* to Shahji, father of Ekkôji, by the Bijapur king. On his death in 1664 A.D., Ekkôji succeeded to his father's possessions.

MYSORE.

98. There are about a dozen records of the Mysore kings, beginning in the reign of Dodda-Dêva-Râja-Oḍeyar and ending in the reign of Krishna-Râja-Oḍeyar III, covering a period of nearly 200 years from 1663 to about 1850 A.D.

Dodda-Dêva-Râja-Oḍeyar.

99. A copper plate inscription of this king, dated in 1663 A.D., was received from the Mysore Palace. It consists of three plates, engraved in Dêvanâgari characters. The geneology of Dodda-Dêva-Râja is thus given: Châma-Râja, his son Dêva-Râja, his son Dêva-Râja. The Châma-Râja mentioned here is the one known as Bôḷa-Châma-Râja, and the Dêva-Râja, the one called Muppina Dêva-Râja, the father of Dodda-Dêva-Râja. The king is said to have obtained the kingdom through his own valour and to have vanquished the Turushkas. The following titles are applied to him: *mûrumanneya-gaṇḍa, pararâya-bhayankara* and *Hinduraya-suratrâṇa.* The inscription states that on the 12th lunar day of the bright fortnight in Chaitra of the year S'ôbhakṛit, which is coupled with the S'aka year 1585, Dêva-Râja-Oḍeyar of the Âtrêya-gôtra, Âśvalâyana-sûtra and Rik-śâkhâ, in the presence of the god Ranganâtha, granted, for the spiritual merit of his parents, to Mantramûrti Râjarâjêndrabhârati-svâmi, certain villages in the Râmasamudra *hôbaḷi* of Hadinâḍu-sîme. At the end the king's signature, S'rî-Dêva-Râju, is given in Kannada characters.

Chikka-Dêva-Râja-Oḍeyar.

100. A set of copper plates of this king also, dated 1675 A. D., was received from Vidvân Tirunàrana Iyengar of Chamarajnagar. They are three in number, engraved in Dêvanâgari characters. The seal has the figure of a boar standing to the left. After giving the puranic geneology from the Moon to Yadu, the inscription proceeds to give the pedigree of Chikka-Dêva-Râja as follows:—Some born in Yadu's race came to the Karṇâṭaka country to visit their family diety on the Yadugiri hill (Melkote), and, being pleased with the beauty of the country, settled in Mâhishapura (Mysore) as its rulers. Among them was Beṭṭa Châméndra; his sons, Timma-Râja, Krishna-Râja and Châma-Râja; sons of the last, Râjéndra, Beṭṭa Châmêndra, Dêva-Râja and Chenna Râja; sons of the third, four, all named Dêva-Râja, the eldest being known as Dodda-Dêva-Râja; he married Amritâmbâ; their sons, Chikka-Dêva-Râja and Kaṇṭhîrava-mahîapati. The record then proceeds to give an account of Chikka-Dêva-Râja's conquests. In the east, having conquered the Pândya king Chokka, he captured Paramatti, Muṭṭâñjaṭṭi and Anantagiri; in the west, he routed the Keḷâdi kings allied with the Yavanas and took Sakalêśapura and Arakalgûḍu; and in the north, having conquered Raṇadulâkhâna, he captured Kêtasamudra, Kandikere, Haṇḍalakere, Gûḷûr, Tumakûru and Honnavalli. Having subdued Mushṭika who was allied with the Morasas and Kirâtas, he took Jaḍagana-durga and renamed it Chikadêvarâyadurga. The ancient image of Varâha at S'rîmushṇa, which had been removed during the Yavana invasion, he brought to S'rîrangapaṭṭaṇa and set up. Then the inscription records that Chikka-Dêva-Râja, actuated by filial devotion, had a *s'râddhâ* performed at Gaya through Krishna-yajvá and that, as a reward to the latter, granted, on the day of the anniversary of his father's death, in the presence of the god Paśchima-Ranganâtha, the two villages of Kabbaliganapura and Hullâna, situated in Terakaṇâmbi-sthlaḷa, renaming them Chikkadevarâyapura and Krishnâpura respectively. The donee was of the S'rî-vatsa-gôtra, Âpastamba-sûtra and Yajuś-śâkhâ; the son of S'rînivâsârya and grandson of S'rînivâsa. The grant was made in the year Râkshasa, which is coupled with the S'aka year 1597 (*muni-nidhi-bâṇêndu*), in order that the king's father might attain Vaikuṇṭha, *i. e.*, the abode of Vishṇu. The composer of the inscription was Tirumaleyârya of the Kauśika-gôtra, son of Aḷagasingarârya who was an ornament of Chikka-Dêva-Râja's Court. At the end in Kannada characters is given the king's signature—S'rî-Chikka-Dêva-Râjaḥ. Another inscription on a pillar in the *maṇṭapa* of the pond at Sravan Belgola, dated about 1680 A.D., tells us that the pond was built by Chikka-Dêva-Râja.

101. It may not be out of place to mention here that this king was not only a good scholar himself but was also a liberal patron of literary merit. Several Sanskrit and Kannada works are attributed to him. Among these may be

mentioned Kannada versions of the Mahâbhârata, Bhâgavata and S'éshadharma; Sachchhûdrâchâra-nirṇaya, Chikadévarâja-binnapa and Chikadêvarâja-saptapadi. During his reign a great impetus was given to the advancement of Kannada literature and numerous works, some of them of great literary merit, were written under his patronage by Tirumaleyârya, Chikupâdhyàya, Vénugôpâla-varaprasâdi, Chidânanda-kavi, Mallarasa, Kavi-Timma, Mallikârjuna, Lakshmayya, Singarârya and Honnamma. Of these poets, Tirumaleyârya, the composer of the above copper plate inscription, who subsequently became Chikka-Dêva-Râja's minister, was perhaps the most prominent. He was the author of Apratimavîra-charita, Chikadêvarâja-vamśâvaḷi, Chikadêvarâja-vijaya, S'êshakalânidhi and several other works.

Krishṇa-Râja-Oḍeyar II.

102. Two inscriptions of Kaḷale Nañja-Râja, who lived during the reign of this king, were copied during the year. One of these, dated 1752 A.D., engraved on the north wall of the *mahâdvâra* of the Triṇayanêśvara temple at Mysore, tells us that the *gôpura* of the temple was caused to be built by Kaḷale Nañja-Râja. The other, inscribed on the pedestal of Tâṇḍavêśvara in the Râmê vâra temple at Râmanâthpur, says that the image was the gift of Kaḷale Nañja-Râjaiya, son of Vîra-Râjaiya and grandson of Daḷavâyi Doḍḍaiya, of the Bhâradvâja-gôtra, Âśvalâyana-sûtra and Rik-śâkhâ. Kaḷale Nañja-Râja was a voluminous writer of a good number of Kannada versions of the Puranas and other works. Among these may be mentioned Kakudgiri-màhâtmya, Kâśîkâṇḍa, Garaḷapurí-mahimâdarśa, Bhaktavilâsa-darpaṇa, Bhadragiri-mâhâtmya, Mârkaṇḍêya-purâṇa, S'iva-gîte, S'ivadhramôttara, Sètumahimâdarśa, Harivamśa, Hâlâsya-mâhâtmya, S'ivabhakti-mâhâtmya and Haradattâchârya-charita. He also composed Sangîtagangâdhara and other works in Sanskrit. Many poets were patronised by him. Nṛisimha-kavi, the author of a Sanskrit drama called Chandrakalâ-pariṇaya, who was a *protege* of Kaḷale Nañja-Râja, describes him as a modern Bhôja of Dhárá in encouraging literary merit.

Krishṇa-Râja-Oḍeyar III.

103. A few records of this king were copied at Haranhalli, Sravan Belgola and Mysore. The one at Haranhalli, engraved round the Paramânanda-vêdike to the north-east of the village, which is dated 1817 A.D., records a grant of land, for the restoration and maintenance of the *vêdike*, by Krishna-Râja-Oḍeyar III to Araikalâ Venkaṭanârâya a-bhârati of Hâranhalli-sthaḷa. Reference is also made to a former grant during the reign of Kaṇṭhîrava-Narasa-Râja-Oḍeyar for the maintenance of a similar *vêdike* on which Ayâchita-Narasimha-bhârati used to deliver religious discourses. Another inscription on the *sûrya-maṇḍala* in the Lakshmîramaṇasvâmi temple at Mysore, dated 1844 A.D., tells us that, during the rule of Krishṇa-Râja-Oḍeyar III, Chikka Mallarâjaiya, the eldest son of Bîga Mallarâjaiya and grandson of Dodda Mallaràjaiya of Hura, of the Kâśyapa-gôtra, Aśvalâyana-sûtra and Rik-śâkhâ had the *sûrya-maṇḍala* made for the *Rathasaptami* festival.

104. Here also may be noticed two *sannads* found in the Jaina *maṭha* at Sravan Belgola. One of them, dated 1810 A.D., was issued by Dewan Purnaiya to Gavuḍaiya, Amîla of Kikkêri. It tells us that Komâra-heggaḍi of Dharmasthaḷa below the Ghats, who had been on a visit to Sravan Belgola, came to Mysore and showed a *sannad* formerly issued by Krishṇa-Râja-Oḍeyar to the effect that the village Kabâḷu in the Kikkêri Tâlûka had been granted for the charities of Dâna-śâle, situated near Chikkadêvarâya-kalyâṇi at Sravan Belgola; and that accordingly the village was re-granted to provide for the charities of Dâna-śâle, the worship of Gommata and the expenses of the *maṭha*. The other *sannad* in the *maṭha*, dated 1830 A.D., was granted by Krishṇa-Raja-Oḍeyar III. This is the original of the fanciful Sanskrit version printed as No. 141 in the Sravan Belgola volume (see para 22 above). It does not begin with the verse *śrîmat-parama-gambhîra*, nor is there any reference in it either to the Mahâvîra and the Vikrama eras or to the thrones of Dilli, Hêmâdri, etc. Pûrnaiya's *sannad* is not at all alluded to in it. After a few verses in praise of Châmuṇḍikâ and Vishṇu, the *sannad* proceeds to say that in the year Vikriti, which is coupled with the S'aka year 1752 (expired), Krishṇa-Râja-Oḍeyar (with all the Mysore titles) of Mysore granted to the *maṭha* of Chârukîrti-paṇḍitâchârya at Sravan Belgola the three villages of Sravan Belgola, Uttainahalli and Hosahalli, to provide for the expenses and repairs of all the temples at Sravan Belgola. The number of the temples

is given as 33:—8 on the larger hill, consisting of Gommata and 7 minor temples; 16 on the smaller hill; 8 in the village; and 1 on the hill at Malayûr. Formerly the *maṭha* received a cash grant of only 120 *varaha* to meet all these expenses; and as the amount was found insufficient, the present grant was made in lieu of the former cash *tasdîk* on the application of Lakshmîpandita.

BURMESE.

105. A Burmese inscription was discovered on a large Burmese bell in the Bangalore Museum. The bell was presented to the Museum in February 1906 by Lieutenant Colonel H. V. Cox, Commandant, 69th Punjabis. It was brought over from a Buddhist temple in Burma and had been in the possession of the regiment for many years. A photo of the inscription was sent to Mr. Taw Sein Ko, Superintendent of Archæological Survey, Burma, for favor of decipherment; and he has very kindly sent me a transcript and a translation of the same together with a few interesting remarks. The bell is decorated with ornamental devices and has an ornamental attachment at the top in the form of a human figure. The inscription is engraved in seven lines around the middle part of the bell. Mr. Taw Sein Ko observes "(1) The human figure on the top of the bell is that of a mythical being called *Manussîha* in Pâli. It appears to be the counterpart of the Narasimha of the Hindus. The figure has the body of a lion and a human head. (2) The bell was cast in 1833 at Bogyôk, a village near Syriam, and appears to have formed part of a loot obtained by a British Officer of the Madras Army during the Second Anglo-Burmese war of 1852. (3) Bells form an integral part of Buddhist ceremonies, as they are sounded at the conclusion of prayers, charitable offerings, etc., in order to call upon the spirits of the earth to bear witness to such meritorious deeds." As such records are very uncommon in Mysore, I give below the translation of this interesting Buddhist inscription:—

May the Religion last for ever! In the 2377th year of the Buddhist era, I, the abbot of Padatawya, who aspire to walk in the path leading to Nirvâṇa, the goal of all the past embryo Buddhas, (collected) with the help of the other monks endowed with high gifts, metal, for casting a bell, which would be sounded by clerical and lay worshippers from all quarters at the end of their prayers. The bell was to be suspended within the precincts of the pagoda standing on the Uttaranga hill, in which the relics of Buddha were enshrined. The weight of the metal used is about 7,000 tolas. The work was completed...in Nattaw, (December) in 1195 of the Burmese era. The wages of the workmen were paid by the villagers of Bogyôk, who were anxious to attain the path leading to Nirvâṇa. May our parents, preceptors, grand-parents and other relatives as well as the denizens of the regions situated between the highest empyrean and the lowest hell share with us in our merit. May we, by virtue of this gift, have our desires fulfilled, and may it be a help towards our attaining Nirvâṇa eventually.

MISCELLANEOUS INSCRIPTIONS.

106. Some miscellaneous inscriptions, which cannot be assigned to any specific dynasty, may be noticed here. An inscription on a pillar near Kanchina-doṇe on the smaller hill at Sravan Belgola, tells us that the *doṇe* or reservoir was made by Mânabha in the year Ananda, probably 1194 A.D. Two inscriptions at the foot of the larger hill near the Brahmadêva temple, consisting of the words Jayadhavaḷa and Vijayadhavaḷa, are interesting as recording the names of the old commentaries on Jaina philosophical works. An inscription copied at Jinnenhalli near Sravan Belgola is important as it helps us to fix the date of Sravan Belgola No. 123, in which one Chennaṇṇa is said to have made a *maṇṭapa*, a pond and a grove. It is dated in 1673 A.D. and tells us that Chennaṇṇa granted Jinnenhalli for the god Samudrâdîśvara and for the maintenance of his pond, garden and *maṇṭapa*. The Chennaṇṇanabasti on the larger hill was built by the same person. An inscription on a sculptured stone in the park at Chitaldrug, dated in 1761 A.D., deserves notice. It is a Telugu inscription dated in the Kaliyuga era. It simply says that Yâḍi-Gauḍu Nâgappa had nine wives and a son. He and his wives with the child are figured on the stone with the names of seven of the females inscribed over the figures. He must have been a person of some importance as he is represented as riding a caparisoned horse with a servant holding a mace behind him. The names of the females are S'oṇṭhava,

Vôbaka, Surava, Balaka, Kampaḷava, S'oṇṭhava and Jugava. An inscription on a pillar in the Anjanêya temple at Bevur, Channapatna Taluk, dated 1818 A.D., informs us that the temple was restored by one Bêvûra-gauḍa, son of *Mûgaḷa-bugudi* Timmegauḍa. The epithet *mûgaḷa-bugudi* is explained as alluding to the fact that at the time of the partition of ancestral property, Thimmegauḍa got three *koḷagas* of the ear ornament known as *bugudi*. Bêvûragauḍa's great grandson is living now in the village.

107. A word may here be said about the large number of inscriptions in Nâgari characters which were copied on the larger hill at Sravan Belgola. They are about 39 in number, ranging in point of time from 1488 to 1841 A.D. They record the visits to the place of pilgrims from Northern India in some northern vernacular. Twenty-two of them are dated in the S'aka era and six in the Samvat or Vikrama era. In four of them reference is made to the Kâshṭha-sangha. In a work called *Samayabhûshaṇa* by Indranandi, the name Kâshṭha-sangha occurs in the following verse :—

Kiyatyapi tato'tîtê kâlê S'vêtâmbaro'bhavat ।
Drâviḍô Yâpanîyaś cha Kâshṭha-sanghaś cha mânataḥ ॥

(9th verse from the beginning).

The date of Sr. Bel. No. 119 was found to be Samvat 1719 and not 1119. Of the Gujarâti inscriptions, ten are dated in the Samvat era, the dates ranging from 1555 to 1785 A.D.

108. Of the seven inscriptions in Grantha and Tamil characters on some of the images in the *maṭha* at Sravan Belgola, three are dated in both the Mahâvîra and S'aka eras. Mahâvîra 2519 is said to correspond to S'aka 1778. The dates of the inscriptions range from 1857 to about 1860 A. D. Three of them are in the Sanskrit language and four in Tamil. Among the donors may be mentioned Dharaṇêndra-śâstri of Kumbhakôṇa, Padumaiya of Kaḷasa, Padmâvatiyammâḷ of Mannârkôvil and Appâvu-śrâvakar of Tañjanagaram (Tanjore). In two of the records it is stated that Belguḷa was renowned as the southern Kâśi and that the gifts were made at the instance of Sanmatisâgara-varṇi, the chief disciple of Châruḳîrti-paṇḍitâchârya.

2 EXCAVATIONS.

109. An account of the excavations conducted at Chitaldrug and of the articles unearthed was given in paras 12 and 13 above. According to tradition an ancient city called Chandravalli was situated immediately to the north-west of Chitaldrug. Curiously shaped earthenware vessels and lead coins have frequently been found on the site after heavy rains. Some of the vessels and pieces of pottery dug up during the excavations are decorated with bands and rings, and others bear ornamental devices in what looks like red enamel and are neatly polished and glazed. Mr. J. H. Marshall, Director-General of Archæology, to whom only a few pieces were sent for inspection, kindly writes—"One piece is worth noticing as being similar to pottery found in some prehistoric graves in the Nilgiris and elsewhere. None of the pottery is enamelled but some specimens are *glazed*, a mucilaginous gum having apparently been used for the purpose."

3 NUMISMATICS.

110. Of the four large lead coins discovered at Chitaldrug (see para 12), one is a coin of the Mahârathi; two, of king Muḍânanda; and one, of king Chuṭukaḍânanda. They may be briefly described as follows :—

	Obverse	*Reverse*
1.	A humped bull standing to left with a crescent over the hump. Round it, beginning over its head, the legend *Mahârathisa Jadakana Kaḷayasa.*	A tree within railing to left and a *chaitya* to right surmounted by a crescent.
2.	A *chaitya*. Round it the legend *Raño Muḍânaṃdasa.*	A tree within railing in the centre flanked by two symbols to right and left.

3.	The same. But the legend reads *Rañô Mulânaṃdasa* with *lâ* for *ḍâ*.	A tree within railing to left and the symbol called *Nandipada* to right.
4.	A *Chaitya*. Round it the legend *Rañô Chuṭukaḍânaṃdasa*.	A tree within railing in the centre with no trace of any symbols on the sides.

The two small coins, one lead and the other probably potin, found with the Roman silver coin, have neither legends nor symbols visible on them. The Roman coin is a *denarius* of the time of the Emperor Augustus.

Obverse.	*Reverse.*
Laureate head of Augustus to right. Round it the legend *Caesar Augustus Divi F Pater Patriae.*	Two draped figures standing, each holding a spear, with two bucklers grounded between them. Around, the legend *C. L. Caesares Augusti F. Cos Desig.*

The circular clay seal (para 12) which was dug up together with the Mahâraṭhi coin is about $3\frac{1}{2}''$ in diameter. It has a hole at the top and just below it some symbols which look like four Brâhmi characters. There is an elephant to the left in front of which a soldier is seen standing, holding something (perhaps a weapon) in his hand. On the back, there is an ornamental ring with some illegible symbol in the centre.

The Mahâraṭhi who issued coin No. 1 was probably a viceroy of the Andhras stationed at Chitaldrug ; and Muḍânanda and Chuṭukaḍânanda, Andhrabhṛityas or "Feudatories of the Andhras" who subsequently became independent. This Chuṭukaḍânanda was perhaps an ancestor of the Chuṭukulânandas mentioned in the Banavâsi (*Ind. Ant. XIV.* 331) and the Maḷavalli (Shikarpur 263) inscriptions.

In 1888, Mr. A. Mervyn Smith, a mining engineer, while prospecting for gold, found, it would appear, a few lead coins at Chitaldrug and distributed them to various coin-collectors. Three of the coins, which belong to the Mahâraṭhi, have been described by Dr. Hultzsch (*Epi. Ind.* VII. 51) who, however, starts at a different point and reads the legend thus :—*Sadakana Kaḷalâya Mahâraṭhisa*. Professor Rapson of Cambridge, to whom a photo of the newly discovered coins was sent, very kindly writes—"I am most interested in the account of your discovery of Roman silver and Andhra lead coins at Chitaldrug. These discoveries of objects, which can be dated, found in association are most important historically. ..... As you point out, Dr. Hultzsch's reading of the Mahâraṭhi's coins may have to be revised in the light of your new specimens. There are said to be two other specimens in the Museum at Bangalore. I wonder whether by means of a comparison of all these you will be able to establish the true reading. I may say, by the way, that if your Roman coins were actually found with the others, it will settle a point which I leave doubtful as to their date." The two coins in the Museum referred to above have been examined. One of them is a coin of the Mahâraṭhi and the other a coin of Muḍânanda, similar to Nos. 1 and 2 described above. The legend on the former is unfortunately illegible beyond the word *Mahâraṭhisa*. These two coins are also said to have been presented to the Museum by Mr. Mervyn Smith. So, he had preceded me in the discovery of Muḍânanda's coin at Chitaldrug, though no body knew anything about it. This is, however, the first time that a coin of Chuṭukaḍânanda has been found at Chitaldrug. The region of the occurrence of the coins of Muḍânanda and Chuṭukaḍânanda was supposed to be limited to Karwar. Now, however, it has to be extended further south at least as far as Chitaldrug.

111. The 53 gold coins (para 36) received from the Secretariat for examination fall into two classes—those of Krishṇa-Dêva-Râya of Vijayanagar and those of Sadâśiva-Nâyaka of Ikkêri. There are 39 specimens of the former class and 14 of the latter. The obverse of the former bears the figure of a seated deity which some have supposed to be the bull-headed Durgâ, while according to others it is Vishṇu in the Boar incarnation. In several of the specimens the attributes of Vishṇu—discus and conch—are clearly visible. The reverse contains the legend *Śrî-Pratâpa-Krishṇa-Râya* in three horizontal lines in Nâgari characters. As the

Nâyaks of Chitaldrug adopted this coinage of Vijayanagar, these coins were subsequently known as the Durgi pagodas.

The specimens of the latter class bear on the obverse the figure of S'iva holding the trident in the right hand and the antelope in the left with Pârvati seated on his left thigh, while on the reverse there is the legend *S'rî-Sadâs'iva* in 2 or 3 horizontal lines in Nâgari characters. This obverse, which was derived from the coins of Harihara, Dêva-Râya and Sâdâśiva-Râya of Vijayanagar, was also adopted subsequently by Hyder and Krishṇa-Râja-Oḍeyar III of Mysore. It is of some antiquity being found in the Tinnevelly coins of the Koṛkai king Karikâla, who ruled in the early part of the 12th century. That these coins do not belong to Sadâśiva-Râya of Vijayanagar is clear from the absence of the epithet *Pratâpa* on the reverse.

4 MANUSCRIPTS.

112. Of the manuscript works examined or obtained during the year under report, reference was already made (para 35) to *Lôkavibhâga*, a Sanskrit work treating of Jaina cosmography by Simhasûri, an author who flourished in the 5th century A.D. The work is of special interest and value as it enables us to fix the period of the Pallava king Simhavarma. In one of the verses at the close of the work, giving the date of its composition, the author has also given the corresponding regnal year of king Simhavarma of Kânchi. The verse runs as follows :—

Saṃvatsarê tu dvâviṃśê Kâñchîśas Siṃhavarmaṇaḥ|
aśîty-agrê S'akâbdvânâm siddham êtach-chhata-trayê||

We thus learn that the S'aka year 380 was the 22nd year of Simhavarma's reign. In other words, he began to rule in S'aka 359, *i.e.*, in 437 A.D. An important point is thus gained in regard to Pallava chronology.

Of the other manuscripts, *Muḍigeyashṭaka* is a short Kannaḍa poem by Harihara, a great Vîraśaiva poet, who flourished in the middle of the 12th century. *Jîvandhara-shaṭpadi* is a Kannada work, written in the *Bhâminî-shaṭpadi*, by the Jaina author Kôṭîśvara-kavi of Sangîtapura. The work, which gives an account of Jîvandhara, was written at the instance of Saṅgama, king of Sangîtapura. It may belong to the 16th century. *Sachchhûdrâchâra-nirṇaya* is a Sanskrit work on the duties and observances of the S'ûdras by Chikka-Dêva-Râja-Oḍeyar of Mysore (paras 100 and 101). At the beginning and the close of the work a lengthy account is given of the several conquests of the king. A manuscript in the Uriya characters and language, which was received for examination, was found to contain a paraphrase, in the form of songs, of the 11th *S'kandha* of the Bhâgavata-purâṇa.

R. NARASIMHACHAR,
Officer in charge of Archæological Researches in Mysore.

BANGALORE,
5th August 1909.

GPB—250.28 8-09.

Description of Plate No. IV.

Figs. 1 to 26.

Figs. 1, 5, 6, 8 to 10, 11 and 14 are earthenware cups of different shapes; the upper portions of 11 and 14 are broken. Size one-third.

Fig. 2 is a plain thick plot; and figs. 3, 4 and 7 are curious-shaped pōts decorated with fillets and grooves, fig. 7 being also ornamented with vertical red lines. Size one-third.

Figs. 12 and 13 are earthenware lamps. Size one-half.

Figs. 15 to 17 are ring-stands; 15 and 16 one-half the size and 17 one-third.

Figs. 18 and 19 are portions of some earthenware vessels. Fig. 19 probably represents the lower protion of a goglet. Size about one-third.

Figs. 20 to 26 are perforated stone beads. Size two thirds.

Description of Plate No. V.

Figs. 1 to 15.

Figs. 1 and 2 are fine earthenware cups decorated with red lines; fig. 1 one-half the size, and fig. 2 two-thirds.

Figs. 3 to 15 are broken pieces of pottery variously decorated with red lines.

Description of Plate No. VI.

Figs. 1 to 20.

Figs. 1 to 9, 11 and 12 are broken pieces of pottery variously decorated with red lines and dots. Fig. 3 has also a fillet of left sloping barlets.

Figs. 10, 13, 14 and 15 are circular earthenware pieces, fig. 13 being ornamented with vertical red lines. Size one-half.

Fig. 16 is a brick from the temple at the Jaṭingarâmêśvara hill, Molakalmuru Taluk. Size one-sixth. (See para 17).

Fig. 17 is á brick from the ancient site of Chandravalli near Chitaldrug. Size one-sixth.

Fig. 18 is a broken corner brick from the same site. Size one-sixth.

Figs. 19 and 20 are broken roofing tiles with grooves, ridges and holes, brought from the same site. Size one-sixth.

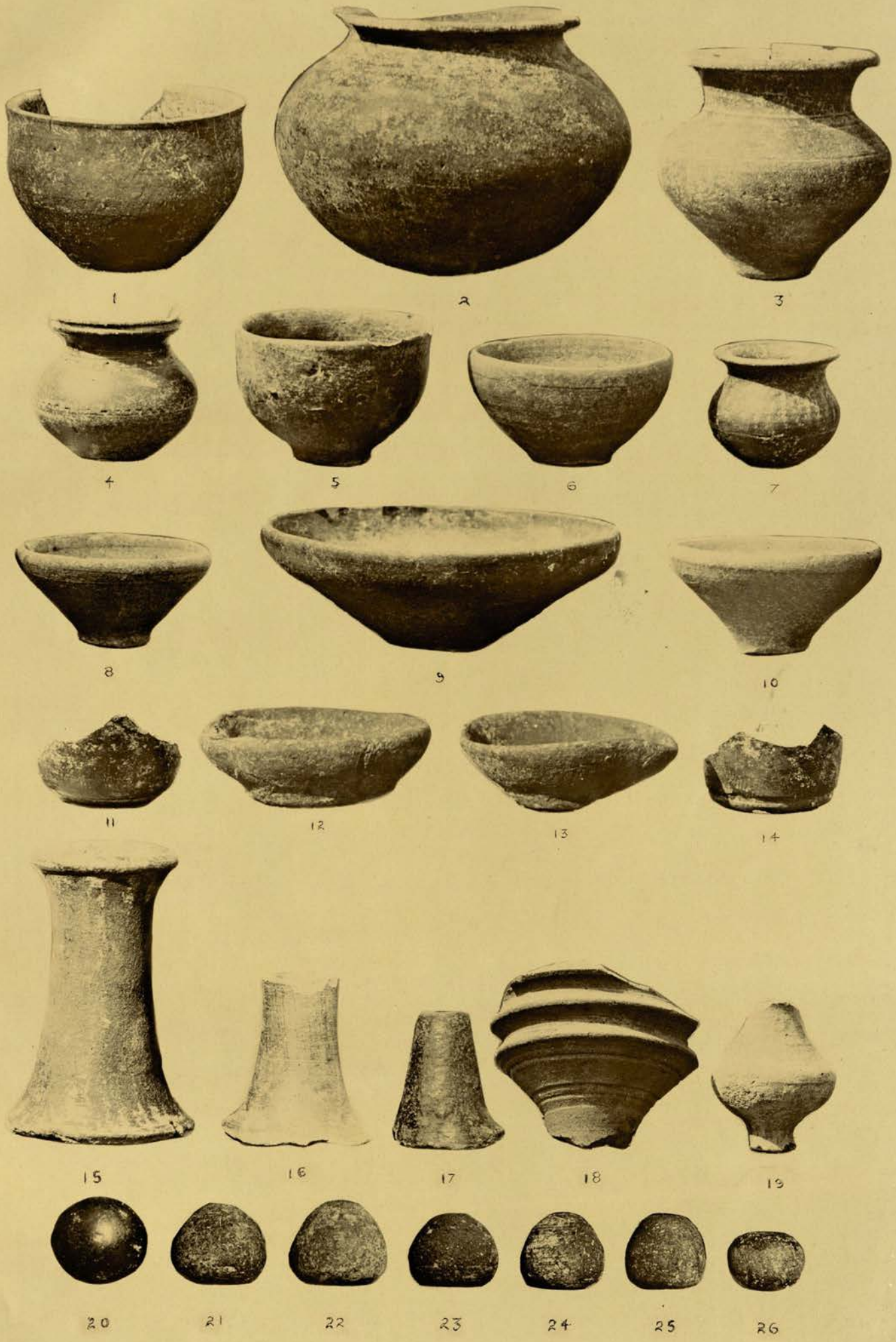
Description of Plate No. VII.

Figs. 1 to 17.

Figs. 1 to 14 are broken pieces of pottery variously ornamented with fillets, rings, ribs, vandykes, etc.

Figs. 15 to 17 are neolithic celts dug up in the water-course which runs through the ancient site of Chandravalli near Chitaldrug. Figs. 15 and 17 are one-third the size, and fig. 16 one-half.

Chitaldroog Antiquities



CHITALDROOG ANTIQUITIES

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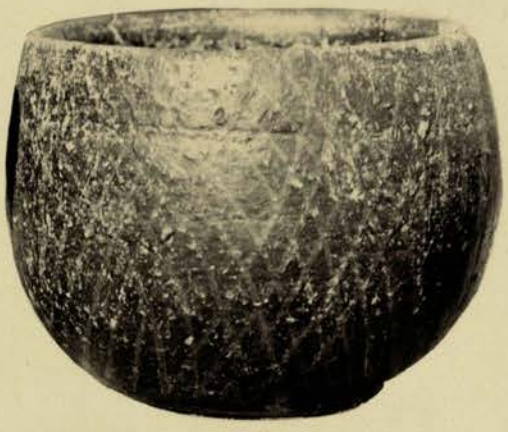

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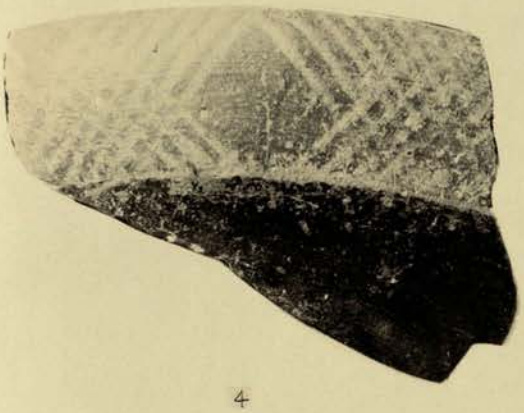

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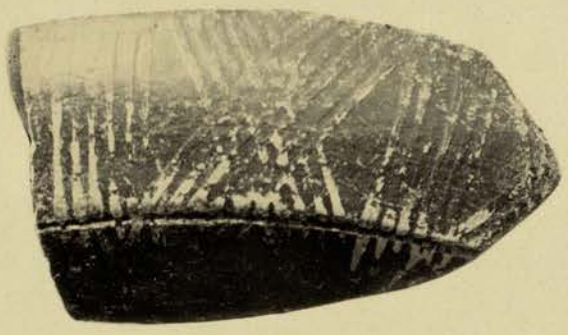

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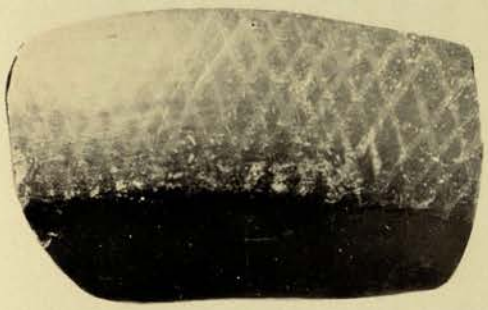

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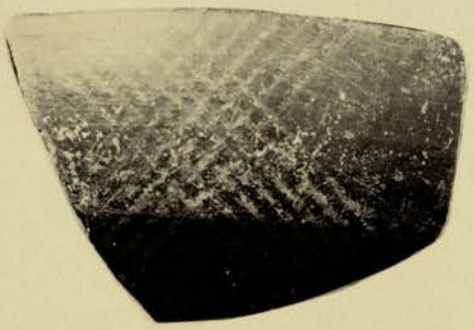

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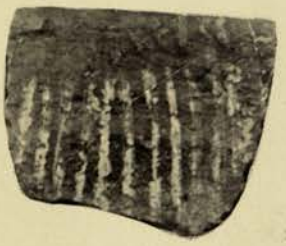

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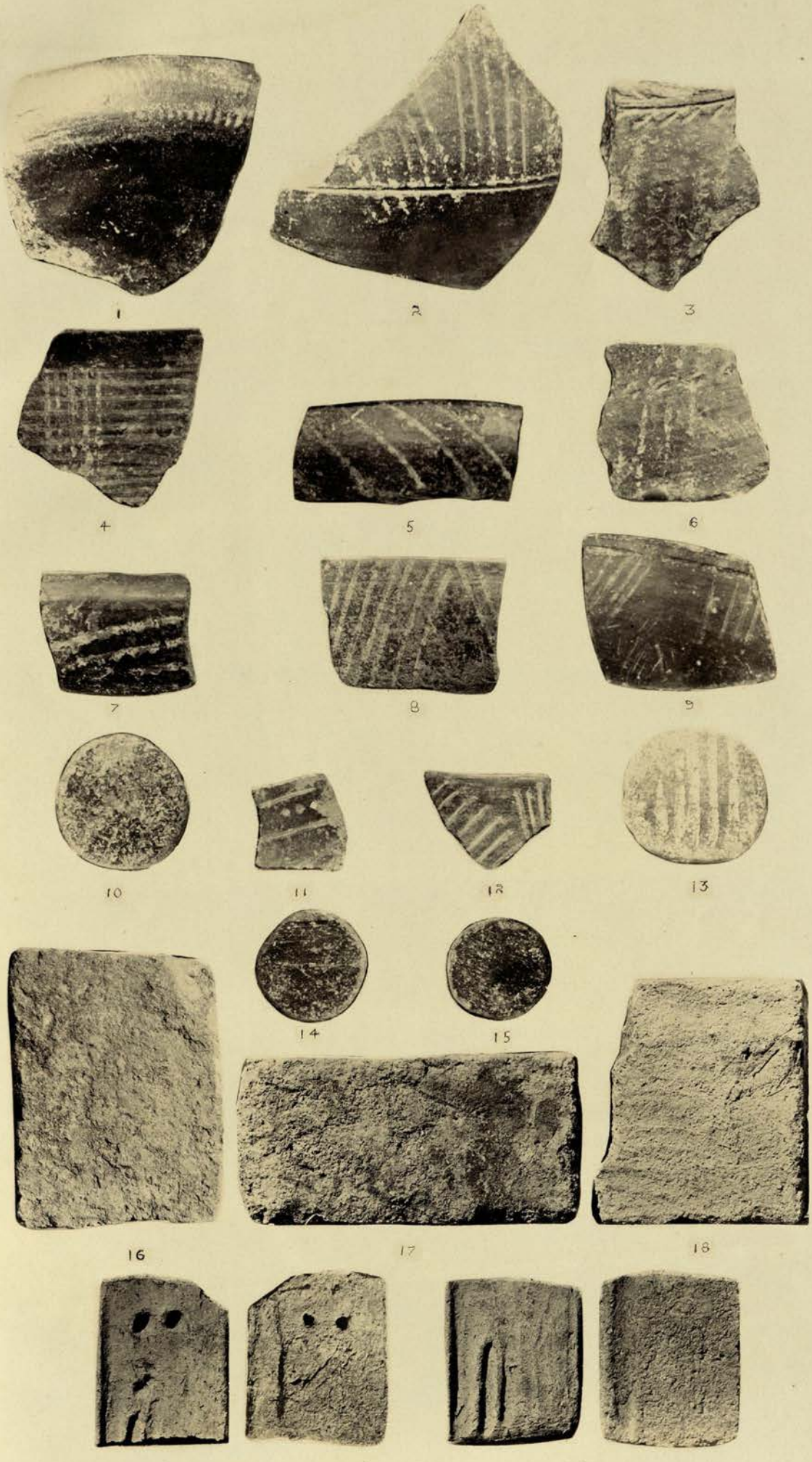
CHITALDROOG ANTIQUITIES



CHITALDROOG ANTIQUITIES

Description of Plate VIII.

Figs. 1 to 10.

Fig. 1 is a lead coin of the Mahârathi unearthed at room No. 3 (see Map and para 110, No. 1).

Figs. 4 and 5 are lead coins of king Mudânanda dug up at pit No. 1 (see Map and para 110, Nos. 2 and 3).

Fig. 6 is a lead coin of king Chutukadânanda dug up at the same place. (See para 110, No. 4.)

Fig. 10 is a large clay seal found at room No. 3 (see Map) along with the Mahârathi's coin (Fig. 1).

Figs. 2 and 3 are lead coins similar to Fig. 1, which were bought at Chitaldrug.

Fig. 7 is a lead coin received from Mr. A. Mrityunjaya Iyer, B.A., Assistant Commissioner, Chitaldrug. It has a humped bull on the obverse like the Mahârathi's coins (Figs. 1 to 3), but the bull here faces to the right and not to the left. The legend is unfortunately quite illegible. Further, the tree on the reverse is in the centre and not to the left as in the other coins (Figs. 1 to 3).

Figs. 8 and 9 are small lead coins bought at Chitaldrug. They bear on the obverse the symbol known as *Nandipada*, and on the reverse the figure of a *chaitya*. There is no legend on them.

Description of Plate No. IX.

Figs. 1 to 10.

Fig. 1 is a lead coin of king Mudânanda in the Bangalore Museum. (See para 110.)

Fig. 2 is a lead coin of the Mahârathi at the same place.

Figs. 3 to 5 represent the three coins found together in pit No. 8 (see Map and para 110) at Chitaldrug. Fig. 3 is perhaps a potin coin, with no legend or symbol visible on it. Fig. 4 is a small lead coin which bears no legend or symbol on it. Both these coins are very much worn out. Fig. 5 is a Roman silver coin of the time of the Emperor Augustus.

Figs. 6 and 7 are Vijayanagar gold coins of the time of Krishna-Dêva-Râya (see para 111).

Figs. 8 and 9 are Ikkêri gold coins of Sadâśiva Nâyaka (see para 111). Fig. 9 is very much worn out.

Fig. 10 is a Burmese bell in the Bangalore Museum. It is elegantly ornamented and bears a Burmese inscription (see para 105). Size about one-sixth.

3. Manuscripts.

73. Some of the manuscripts examined during the year under report have already been briefly referred to in para 9. Among the works contained in the manuscripts examined, the following deserve some notice :— *Śástrasára-sumuchchaya*, a Kannaḍa prose work bearing on Jaina philosophy by Màghanandi, a Jaina teacher who flourished in the middle of the 13th century. *Rasaratnákara*, a Sanskrit work on medicine by Bhaṭṭa Śrìràmèśvara, son of Mahôpàdhyàya Sarvajña-Vishṇu. The author says that he has based the work on Mùlakòla and other *sàstras* enunciated by Śiva and on the works of Gòvinda and other writers. His period may be about the 14th century. *Vaidyanighaṇṭusára*, another Sanskrit work bearing on medicine in the form of a lexicon by Chikkaṇa-paṇḍita, a Jaina author who was patronised by the Mysore king Chikka-Dêva-Ràja-Oḍeyar (1672-1704). *Rámáyaṇa*, a Telugu *champu* work by Suyyalàrya, son of Appalàrya who was the younger brother of Nṛisimha, the vanquisher of Sàkalyamalla. *Saugandhikápariṇaya*, a voluminous Kannaḍa poem in the *shaṭpadi* metre in the form of a romance by the Mysore king Kṛishṇa-Ràja-Oḍeyar III (1799-1868). *Grahaṇa-darpaṇa*, a Sanskrit work by the same author, written in 1842, giving an account of 82 eclipses, 22 solar and 60 lunar, occurring in the cycle of 60 years from 1842 to 1902, illustrated with diagrams.

General Remarks.

74. It is satisfactory to note that the architectural and iconographic illustrations and the notices of newly discovered early records of historical importance in these Reports continue to receive the appreciation of scholars in India, Europe and America. One scholar writes from England: "Like its predecessors, your Report for 1920 is full of most interesting matter; and I rejoice to read in it that you have in preparation an index which will furnish us with a ready guide to the treasures collected in your Reports. It is very gratifying to see that the learned world is beginning to realise the great value of the contributions to knowledge which you are making in these Reports year by year. You have shown to them with exact and abundant scholarship what an active and important part has been played by Mysore in the stirring events of Indian history and in the development of the richest splendour of Indian art, and your country may well be proud to have you as interpreter of its past. I am glad to see that you have found in the Narasimharàjapura plates a Ganga record of unimpeachable authenticity. It will be useful in checking the statements of less reliable documents. It is noteworty that they make no mention of Bhùvikrama, and represent Śrìpurusha as the son of Śrìvikrama." Another scholar writes: "Your work is always most helpful and informative, and is of the greatest value to me. I am trying to write up a connected history of South India and am always collecting materials." Another writes: "Your Report for 1920 is full of matter as usual, and your trip northwards must have been insteresting, though much too hurried. But even so much is I think of benefit. The Narasimharàjapura plates are of value so far as they go and give some fresh items but require adjustment. It is interesting to see in the Śrìpurusha grant (para 62) how the composer tries to account for the names Aviníta and Durviníta. These names have puzzled others too. It seems clear now that Bhímakópa was a name of Śrìpurusha. The reference to a Pasiṇḍi-Ganga family brings a new feature into the history. It is a great pity that a full copy and facsimile were not secured of the Ráshṭrakúṭa Kamba's grant. It seems well engraved. I think on the whole my greatest interest is in some of the General Remarks at the end of your Report. You state that a manuscript discovered at Madras contains portions of a commentary on the Dattaka-sútra. All the inscriptions describe the early Ganga king Mádhava as having been the author of such a commentary, and this may perhaps be a part of it. Then the discovery that the Sauskrit poet Bháravi was at the court of the Ganga king Durviníta is of the highest importance. This may account for the king's interest in his poem. That the Pallava king Simhavishṇu and the Eastern Chálukya king Vishṇuvardhana were then contemporary is most useful information. Another item of high interest is the discovery that the ambassador Abdur Razzak paid a visit to the Bélúr temple in 1443, and says he was afraid to describe it lest he should be charged with exaggeration! These interesting and reliable incidents go far towards filling up the history of the past in Mysore, and impart life to the records." Another again writes: "Your Report for 1920 is most

valuable and interesting." Another still writes: "Your Report for 1920 is full of most interesting matter."

A scholar writes from France: "I have read with pleasure and profit your Archæological Report for the year 1920. As usual, it is valuable and contains a great deal of interesting matter. I am very glad to see how much your researches advance in so many ways, for the benefit of science. Kindly accept my hearty congratulations." Another writes from Holland: "Your Annual Report for the year 1920 is a record of a year's very careful labour and contains much to interest archæologists and students of Sanskrit. I was very much struck by the two curious relievos reproduced in Plate III of your Report. Could you very kindly enlighten me whether "the Chain of Destruction" is referred to anywhere in Sanskrit literature? I read with great pleasure your account of Panchavaṭi and of the many traditions in connection with the Rámáyaṇa clustering round the place." Another writes from Norway: "Your interesting Report for the year 1920 again shows how important the work is, which is carried on by your Department." Another writes from Brazil: "Being very much interested in Indian Archæology, I would ask you to kindly forward to me a copy of your valuable Report for 1920. I have read an interesting article published on your work in the Times of India, number of Saturday May 28th 1921. I am much interested in the pages you wrote on Ellora and Kanheri".

A European scholar in India writes: "As usual I spent some very pleasant hours over your latest Report for 1920. The thing that struck me most was your discovery of some more Hoysala temples in the Hassan District—Mudgere, Jakkenhalli and Koramangala, all insignificant villages now, have the honor of possessing specimens of grand Hoysala architecture, of which the world knew nothing till to-day! It appears to me that it is high time that the Mysore Durbar appointed one of your Assistants to be in permanent charge of the ancient fanes in the Hassan District with his headquarters at Hassan. His duty should be conservation and constant supervision of these gems of Kannada architecture. You are always so thought-provoking! You mention for instance a niche in the Buchesvara temple for the Seven Mothers. Now, who are these seven deities? At Triuttani, near Arkonam, on one of the two eminences in the place, there is a shrine dedicated to the Seven Virgins. All through Ancient History we find these seven mothers, or seven sisters, or seven virigins occurring as objects of worship down to the days of Tiberian Rome. In Eastern Europe and Western Asia Minor the belief in them is dead long, long ago. But in our wonderful South India the worship, though sporadic, lasts even at this moment. Will you tell us one of these days something about the *rationale* of this immemorial belief? Is it Sabean in its origin, connected with the seven planets, or is it Vegetational? Coming now to your brief North Indian tour, the description of the shrines in Panchavati will go a great way to strengthen one's belief in the historical kernel of the Rámáyaṇa. In para 30 of your Report is mentioned an inscription at Hampe registering a grant in 1199 by Hâchale, wife of a chief of the Phaṇi-vamsa or serpent race. The modern Bellary District and its neighbourhood are even now the happy hunting ground of a class of dacoits who go by the name of Pamalores or Pamalavadus. But let this go. Except the Takshaks of dim antiquity, I am not aware that there existed any other dynasty in India styling itself of the serpent race. Do you think that a branch of this North Indian line of princes may have settled down in Kuntala, that is, modern South Canara? Anyhow, to my mind, the incident in the Mahabharata where Arjuna is said to have burnt up the huge Khaṇḍava forest lying roughly between the Mahanadi and the Tungabhadra and between the two ghats, gains some historic certainty by the inscription you quote in the direction of its having been from very ancient days the habitat of the Nagas, that mysterious race who have left behind them innumerable traces of their supremacy in India. I have made my letter already too long. But your Reports every year are such a mine of suggestiveness that one is provoked into launching on discussions, when he should rather merely congratulate you for placing before him splendid reading matter." Another scholar writes: "As usual your Report is brimful of most interesting and valuable information and will be of greatest value to me in the pursuit of my studies." Another writes: "I have read your Report with great pleasure, as I do all you write about Mysore architecture. In this case you have gone afield, and this part is no less interesting to me than the other, because

I have visited all the places you went to." Another again writes: " I congratulate you on the discovery of the Narasimharâjapura plates." An Indian scholar writes: " I find your Report as learned and original as its predecessors. I congratulate you on the excellent work that is being done in Mysore under your care."

Among the illustrations of architecture and sculpture in the present Report, Plates I, II and IV give some fresh views of the temple at Bêlûr which has been described and illustrated in my Monograph bearing on it; and Plate III shows the god Kêśava of the temple. Plates V and VI exhibit some views of the celebrated Hoysaḷêśvara temple at Haḷebîḍ. Finally, Plate VII shows the south view of the Amṛitêśvara temple at Amṛitâpura, Tarikere Tâluk, and Plate VIII the figure of Śiva as Gajâsuramardana in front of its tower.

An important event of the year under report is the passing of orders by Government regarding the Preservation of Ancient Monuments in the State. A systematic inspection of the monuments has been prescribed and local officers directed to take more interest in their preservation. As these orders have made the Director of Archæology solely responsible for the proper preservation of the monuments, the work of this department has considerably increased. Still, in the interests of these monuments, it is hoped that the Ancient Monuments Preservation Act will also be introduced at no distant date. An account of the work done in accordance with these orders is given in the Appendix to this Report.

The Kûḍlûr plates of the Ganga king Mârasimha, examined in detail in paras 41 to 56, are of great historical importance as they not only corroborate the statements made in the published grants of the Ganga dynasty but also add several items of new information. They likewise form a valuable addition to the number of the authentic grants of this dynasty brought to light year after year in my previous Reports. It may further be stated that they are the only plates yet discovered of Mârasimha and are moreover the longest and the latest of the Ganga copper plate inscriptions hitherto known.

BANGALORE,
10th September 1921.

R. NARASIMHACHAR,
Director of Archæological Researches in Mysore.

APPENDIX.

In accordance with Government Order No. G. 6045-105—G. M. 194-17-8, dated the 14th September 1920, which lays down that Revenue Sub Division Officers should inspect all the monuments within their jurisdiction once a year and submit a report of inspection to this Department through the Deputy Commissioners, inspection reports from all the districts except those from Mysore and Shimoga have been received.

Owing to pressure of work at Headquarters it was not possible to make a systematic tour of inspection by this Department during the year. It is, however, hoped that the prescribed number of monuments will be inspected in the coming year.

As regards the lumpsum grants placed at the disposal of Deputy Commissioners out of the allotment of Rs. 1,000 annually made towards the up-keep of Non-Muzrai institutions, it is learnt from the Deputy Commissioners that no money was spent during the year. The Deputy Commissioner, Mysore District, states that the funds referred to in the order were not actually placed at his disposal for being utilised for the purpose.

The accompanying statement shows the amounts spent during the year for the repair of Ancient Monuments. It has to be stated here that in none of these cases a reference was made to this Department.

Statement showing the amounts spent during the year 1920-21 for the repair of Ancient Monuments in the State.

Serial No.	District	Taluk	Place	Name of institution	Nature of repairs executed	Amount of sanctioned estimate	Amount spent during the year	Remarks
1	2	3	4	5	6	7	8	9
						Rs. a. p.	Rs. a. p.	
1	Bangalore ...	Bangalore ...	City Fort ...	Venkataramanasvami temple ...	Construction of steps to the rear verandah and of lattice work to the dwarapalas	140 0 0	140 0 0	
2	Do ...	Channapatna ...	Channapatna ...	Syed Ibrahim's tomb	Repairs to the front	.....	320 2 9	
3	Do ...	Do ...	Malur ...	Sri Apprameyasvami temple ...	Putting the Kalasas on the Gopura ...	990 0 0	.....	The work is not yet complete.
4	Kolar ...	Chintamani ...	Alamgiri ...	Venkataramanasvami temple ...	General repairs	515 0 0	Information not furnished.	
5	Do ...	Chikballapur ...	Nandi ...	Bhoganandisvara temple	Do	554 0 0	547 12 0	
6	Do ...	Do ...	Nandi Hill ...	Yoganandisvara temple	Do	1,657 0 0	900 0 0	
7	Do ...	Do ...	Rangasthala ...	Ranganathasvami temple	Do	639 0 0	550 0 0	
8	Do ...	Mulbagal ...	Kurudumale ...	Somanathesvarasvami temple ...	General repairs with a view to renovate the whole temple	4,150 0 0	202 0 0	Rs. 3,852-0-0 is said to have been spent up-to-date.
9	Mysore ...	Seringapatam ...	Ganjam ...	Tippu Sultan's Tomb	Repairing the Gumbaz and the buildings attached to it	24,509 0 0	9,372 0 0	
10	Do ...	Do ...	Seringapatam ...	Dungeons	General repairs	2,250 0 0	175 0 0	
11	Do ...	Do ...	Do ...	Daria Dowlat Bagh	Repairing and improving the building and the compound	46,134 0 0	8,970 0 0	
12	Do ...	T.-Narsipur ...	Talkad ...	Kirti Narayanasvami temple ...	Works connected with the renovation of the temple	2,545 0 0	417 0 0	
13	Kadur ...	Chikmagalur ...	Khandya ...	Markandesvarasvami temple ...	General repairs	4,166 0 0	.....	Work not yet taken in hand.
14	Hassan ...	Belur ...	Belur ...	Channakesavasvami temple ...	Improving the temple	193 0 0 5,869 0 0 13,384 0 0	43 0 0 238 0 0 643 0 0	
15	Do ...	Do ...	Halebid ...	Hoysalesvara temple	Repairing the temple	264 0 0	283 0 0	
16	Do ...	Do ...	Do ...	Kedaresvara temple	Do	132 0 0	141 0 0	
17	Do ...	Do ...	Do ...	Jain Basti	Do	5,585 0 0	2,512 0 0	
18	Do ...	Arsikere ...	Arsikere ...	Siva temple	Do	132 0 0	127 0 0	

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